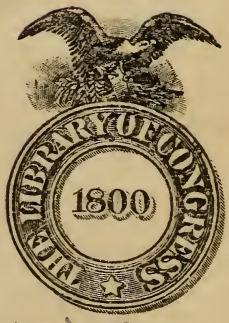

Class BV811
Book .K47

33663
97 48 H
5D

WHAT IS BAPTISM?

OR,

SOME OF THE REASONS AND FACTS

WHICH MADE ME A BAPTIST:

BY REV. T. B. KINGSBURY, A. M.,

PASTOR OF THE BAPTIST CHURCH,

WARRENTON, N. C.

LIBRARY OF CONGRESS
CITY OF WASHINGTON

"Behold, TO OBEY is better than sacrifice."

I SAM. XV, 22.

"It is a dangerous thing, in the service of God, to *decline* from His own institutions; we have to do with a God who is *wise* to *prescribe* His own worship, *just* TO REQUIRE what he has prescribed, and *powerful* TO REVENGE what He has *not* prescribed."

BISHOP HALL.

PUBLISHED FOR THE AUTHOR.

PETERSBURG, VA:
PRINTED AT THE INDEX OFFICE,
1867.

BV811
.K47

Entered according to Act of Congress, in the year 1867,
By CAMERON & SYKES,
In the Clerk's Office of the District Court of the United States for the District of Virginia.

TO

JOHN H. MILLS, A. M.,

LATE PRESIDENT OF

OXFORD FEMALE COLLEGE,

This Little Volume

IS AFFECTIONATELY DEDICATED,

BY

HIS FRIEND AND BROTHER,

THE AUTHOR.

For the convenience of Ministers and Scholars,

the following

RULES OF INTERPRETATION

ARE PRINTED.

"The *primary* or *literal* signification of a word must *always* be taken, unless the context *obviously demands* a secondary signification."

Ernesti's rule, adopted by Professor Stuart, of Andover.

"Words are generally to be understood in their *usual* and *most known* signification; not so much regarding the propriety of grammar, as their *general* and *popular use.*"

Blackstone's rule.

"A doctrine proved by sufficient evidence, is *not to be rejected* on any account whatever."

Rule of Dr Woods, of Andover.

"*Use* is the *sole arbiter* of language; and whatever is agreeable to this authority, stands justified beyond impeachment."

"That when a thing is proved by *sufficient evidence*, no objection from difficulties can be admitted as *decisive*, except they *involve an impossibility.*"

"That in controversy a word occurring frequently in the language is *never* to be taken *arbitrarily* in a sense which it cannot be shown *incontestably* to have in *some other* passage."

"A word that applies to *two modes* can designate *neither.*"

Dr. Alexander Carson's rules.

In the investigation of the vexed question of Baptism, the above rules will be found very useful. In the discussion, it will be found that Baptists alone can bear their application in every instance.

PREFACE.

It was announced through the press in the latter part of 1865, that I would publish a book upon the subject of my change of church relations. The manuscript still remains in my hands, and I purpose now, upon the advice of brethren, to use a part of the material that has accumulated, in furnishing a series of articles for the *Biblical Recorder*. How many numbers will constitute the series, I cannot now say. It will depend upon their reception by the readers of the *Recorder*, and the time at my command for condensing, selecting, altering, or re-writing when deemed necessary. The matter for the most part will be drawn directly from the book, although a few items will be introduced which had no influence over me as they have been gathered since I united with the Baptists. They are considered too important to be omitted in the discussion. A great deal will have to be necessarily recast, as its present form renders it unsuitable for a newspaper series. Unless these articles should be estimated as of more value than I anticipate, the discussion will be confined to the *Mode of Baptism*, although the subject of Infant Baptism constitutes the larger portion of my manuscript. If any portion of the latter should ever be called for, it will be forthcoming in some form.

If I should be made sensible of any error as to a statement of a supposed fact, or of injustice to any author, the correction will be cheerfully made. I seek for truth, and trust I do not belong to that class of writers who perpetuate an error when convinced it is so. I hope that the same candor and fairness will be manifested by all my readers that I trust animated me whilst searching diligently for the truth. I devoutly pray that God may bless and own all the truth that these articles may contain; and if there be any error, that in mercy He will render it harmless.

Warrenton, N. C., Nov. 1, 1866.

INTRODUCTION.

The following articles appeared in the *Biblical Recorder*, published at Raleigh, N. C., and were so favorably received by the Baptists in North Carolina, that the author has concluded to publish them in a more permanent and useful form. In doing this, he only yields to the generally expressed desire of brethren whose good opinion he values, and whose judgment he respects. It is proper to state that the series was prepared somewhat hurriedly from *memoranda* which had been collected during a very protracted examination of the much mooted question, "What is Baptism?" The articles for the most part have been written in a simple style, without any special attempt at fine writing. He has assurances that they have already done good, and he hopes that by being presented in the present form they will be still farther useful in promoting the ends of truth. He feels justified in saying, sustained as he is by the concurrent opinion of discriminative brethren, that this little volume will be found valuable as a HAND-BOOK upon a subject that is receiving more and more attention at the hands of the wise and learned.

He has made a few emendations and changes in the articles as originally published. *Some new matter has been added.*

JULY 23, 1867.

CONTENTS.

NUMBER I.

Brief History of the Change.—First Doubts.—Reading of Stuart of Andover, &c..... 13

NUMBER II.

More from Prof. Stuart.—Reading of Carson.—Doubts.—Fears.—Trials.—Convictions.—Final Action.—Purpose in View..... 21

NUMBER III.

Important Testimonies from Eminent Scholars in the Lutheran, German Reformed, and Non-Conformist Churches given in their own language..... 29

NUMBER IV.

Important Testimonies Continued.—What the most Distinguished Presbyterian and Episcopal Authors say..... 37

NUMBER V.

Important Testimonies Continued.—What Distinguished Methodists, Romanists, Quakers, and Infidels say..... 45

NUMBER VI.

Testimony of Mosheim, Neander, Bingham, and other Eminent Church Historians.—What the Encyclopædists say.—One hundred and forty-six others testifying in favor of Baptists.—Remarks..... 54

NUMBER VII.

Immersion the Universal Practice the first two Centuries.—Testimony of Barnabas, Hermas, Justin Martyr, Tertullian, &c.—Case of Novatian.—The first case on record when the subject was not Immersed was A. D. 250.—Other Witnesses..... 62

NUMBER VIII.

Immersion Changed into Sprinkling or Pouring.—The Mode declared indifferent by Rome in 1311.—Immersion the Common Practice of the English Episcopal Church in the reign of Edward VI. and Elizabeth, who were Immersed.—What Stuart, Bunsen, Erasmus, and Wall say.—Weak Children allowed by the Establishment to be sprinkled in 1549.—Mr. Westley's action in 1732.—What the Canons Apostolical say—Testimony of Eusebius, Venemia, Stillingfleet, and others.—Why Sprinkling was substituted fow Immersion..... 70

NUMBER IX.

The Mode Changed.—Why.—Testimony of Neander.—Winer, Geiseler, Du Fresne, Bishop Burnett, Lord Chancellor King, Knapp, &c.—Deductions Drawn..... 78

NUMBER X.

The Design of Baptism.—Opinions of Drs. Boyer, Broadus, Boardman, &c.—Immersion only meets the end for which Baptism was appointed..... 85

NUMBER XI.

Discussion of Baptizo.---Dr. Campbell's Testimony.--R. Watson against Socinians.—The Result of Prof. Curtis' Examination.—Dr. Mell and President Shannon on the use of words employed to express the Application of Water, &c..... 94

NUMBER XII.

Discussion of Baptizo Continued.—Dr. Fuller quoted.—Pendleton on "pouring" a Man.—C. Taylor on the pouring out of the Spirit.—Dr. Mell on Materializing the Spirit.—What Neander says..... 105

NUMBER XIII.

What forty-eight standard Greek Lexicons say.—Thirty-three Learned Pedobaptist Authors testifying that the proper meaning of Baptizo is to Immerse.—Their Language Quoted..... 112

NUMBER XIV.

Testimony of the Greek Church.—Of the Various Translations of the Bible.—Baptizo cannot mean to Sprinkle.—Does dot mean to Purify.—Profane Writers and Fathers Quoted, &c., &c..... 120

NUMBER XV.

The Greek Prepositions—Stuart's and Blackstone's Rule.—Quotations given from Prof. Mell, Ewing, Hervey, &c.. 128

NUMBER XVI.

The Nature of John's Baptism.—What well-known Pedobaptist Authors say.—It establishes what Baptism is.—The Testimony of Learned Pedobaptists..... 140

NUMBER XVII.

The Baptism of our Saviour considered.—What Stuart, Robinson, Bloomfield, Adam Clarke, Campbell, MacKnight, and others say as to the Mode.—Why Christ was Baptized..... 150

NUMBER XVIII.

The Baptism of the Eunuch.—What Calvin, Towerson, Doddridge, and Starke say.—Immersion clearly made out..... 159

NUMBER XIX.

The Baptism of Paul.—The Baptism of the Phillipian Jailor..... 169

NUMBER XX.

Examination of Mark vii: 3–4.—What Beza Grotius, MacKnight, Meyer, Starck, Kitto, Olshausen and others say.—Dr. Hodges' Comments Examined..... 176

NUMBER XXI.

Examination of Romans vi: 3–5, and Colos. ii: 12.—Opinion of Stuart, Haldane, Wall, Tillotson, Clarke, and many others.—What the Fathers say..... 185

NUMBER XXII.

Metaphorical use of Baptizo.—Luke xii: 50, Examined.—What Witsius, Doddridge and others say.—I Cor. x: 12, Examined.—What MacKnight, Whitby, Stuart, and others testify.—Romans vi: 2–4, and Col. ii: 12.—Additional Remarks..... 192

NUMBER XXIII.

The Baptism of the Three Thousand at Pentecost.—Dr. Robinson's testimony as to the Sufficiency of Water for the Performance of the Rite.—Objections Considered, &c..... 205

NUMBER XXIV.

Objections against Immersion Considered..... 212

NUMBER XXV.

Further Objections Considered.—The Circumstances of a Rite not Material.—Examples drawn from Scripture to Prove the Necessity of Literal Obedience.—Pedobaptists Denounce Immersion.—Examples Given..... 220

NUMBER XXVI.

Who Baptists Immerse—What Protestant Churches Teach in their Formularies Concerning the Nature of Baptism.—C. Taylor on Pictures.—Other Observations..... 230

NUMBER XXVII.

Immersion Established by Sufficient Evidence.—Two Hundred Pedobaptist Minister supposed to unite with the Baptists Annually.—What Bishop Smith, of Kentucky, says.—Positive Institutions to be Faithfully Observed.—Extracts from Prof. Curtis..... 239

NUMBER XXVIII.

Various Objections urged against Baptists by their Opponents Answered.—Some of the Great Names among Baptists.—Numbers and Learning cannot Sanctify Error, &c..... 249

NUMBER XXIX.

Concluding Remarks.—What Chalmers, Baird, Newton, and Bancroft say of the Baptists.—The Testimony of Drs. Dermont and Ypeig.—Note..... 258

Appendix..... 267

WHAT IS BAPTISM?

NUMBER I.

Brief History of the Change—First Doubts—Reading of Stuart, of Andover, &c.

Inasmuch as I have been constrained, from a deep, conscientious sense of duty, to change my church relations, it may not be deemed immodest, but perhaps judicious, under the circumstances, for me to publish some of the reasons which influenced and absolutely compelled my action. Reared by Episcopal parents, and sprinkled in infancy, it was several years after attaining my majority before I made a profession of religion. I united myself with the Methodist Episcopal Church, unhesitatingly preferring the earnest Christianity of that Church to what I conceive to be the High Church proclivities of the Protestant Episcopal Church in North Carolina. I selected the Methodist Episcopal Church because I then agreed with it more nearly in doctrine than with any other, and because I felt very grateful towards it as the instrument under God of my conversion. I still cherish for it feelings of unrepressed kindness and profound gratitude. I have left its

pale only because I could not longer remain, with the views I now entertain, and preserve my Christian integrity and independence. I was a thorough Pedobaptist, and thought the *mode* of baptism altogether immaterial, because I had only investigated the subject as thousands of intelligent men and women had done before me, and are daily doing, by confining my researches to one side. And here, *par parenthese*, let me remark, that two difficulties present themselves in the way of the investigator. In the first place he rigidly confines himself to the examination of one side, and that is sure to be the side he has been influenced by education and example to adopt. How many persons in the various churches are familiar with the arguments introduced by the opposing parties upon the subject of baptism and its cognates? How many, think you, are really informed as to the history of the various corruptions which have crept into the church, including the sprinkling of infants as well as believers? After an intimate acquaintance with hundreds of religious people, I cannot doubt that there are many who will be ready to censure me for having changed my ecclesiastical connection, and to suggest improper motives, who are profoundly ignorant of the entire question in dispute, only so far as they have been instructed by the pulpit harangues of their own preachers, and by certain Pedobaptist books which have been diligently distributed amongst them. I venture the

assertion that there are many of them who would applaud what I have done, if they had been as painstaking in the matter as I have been, and were fully cognizant of the arguments, evidences, and facts which a long discussion of the controverted subjects, extending through generations, has evolved.

In the second place, he sits down to read with his mind fairly teeming with prejudice. He does not so much search after truth as endeavor to procure facts and reasons to fortify and sustain him in his preconceived opinions. Such investigation (if you may so term it) is disingenuous, unfair, and *ex parte*, and merely results in his becoming more intensified in his prejudices, and more wedded to his inherited, hastily adopted, and unintelligent views. Others are like the distinguished and gifted Baptist Noel, of England, now a Baptist, but for sometime leader and head of the evangelical party in the Established Church. He says: "During my ministry in the establishment, *an indefinite fear of the conclusions at which I might arrive, led me to avoid the study of the question of baptism.*"* But whenever a person dares the perilous adventure, and after much thought, and careful and prayerful examination, has finally eliminated the truth from the tremendous mass of sophisms, perversions, and puerilities that has been thrown around it, and then is bold enough to act consistently with his own conclusions, and take his

*Quoted by Dr. Fuller, of Baltimore.

place decisively among the defenders of truth, he will be set upon instantly by all the theological "Trays, Blanches, and Sweethearts;" his motives will be assailed, his character traduced, and he will be denounced as fickle and infirm. Minds incapable of patient and candid examination, will generally impute to another sinister motives in any change of religious opinion, however honest and irresistible the convictions may have been. He will be ridiculed as inconstant—as tossed about by every wind of doctrine—as an enthusiast—as a fanatic—as deifying an ordinance, and possibly he may be even complimented with the appellation of fool. Such animadversion—such opprobrium has ever been freely bestowed upon those who have had fairness enough to examine a controverted subject, not in the spirit of partisans, but with the candor of genuine lovers of truth, and then have had the moral firmness to act promptly and fearlessly upon the suggestions and convictions resulting from such an examination. But the servant of the Lord Jesus Christ should utterly disregard all such censoriousness. Conscious of his own honesty of purpose, and of the sincerity of his convictions, he should hold himself as really above those who would wound or harass him. Persecutions, and bereavements, and trials, if borne with the meekness of a true disciple, have a salutary effect upon Christian life, and hasten its more complete development. The man who can love his

enemies, and sincerely pray for those who despitefully use and persecute him, is really very superior to them in all that constitutes true nobility of character—is very far above them in those graces and virtues which adorn and beautify human life, and make man resemble his Creator. A Christian may expect misrepresentation and obloquy. Did not a blind and malignant carnality declare our Saviour mad? Did it not call Him devil? Did it not say that He was a wine-bibber—a friend and companion of publicans (wicked men) and sinners? Did not this same carnality indulge its cruel proclivities when it mocked the eternal Jesus, and reviled and spit upon Him as He hung bleeding, suffering, dying upon the cross, and that, too, that such bloated carnality might be eternally saved? Shall the disciple hope to escape? Shall he hope to walk on roses whilst his Lord walked on thorns? Shall he drink ambrosial nectar when the Master had to drink wormwood and gall? "If," says Christ, "they have called the master of the house Beelzebub, much more will they call them of his household. The disciple is not above his master, nor the servant above his Lord." Let the disciple, then, dare do right. Let him leave the results with God. Let his faith be fastened firmly upon Christ—centered in Christ. He may expect Heaven's blessings to rest upon, and abide with him, so long as he studiously and sincerely endeavors to obey the Master's voice.

So far from losing any of his spirituality, he has a right to expect to grow in grace daily, and to be developed in divine life more rapidly than ever, because he has done as he was commanded by his Redeemer and King; and it is a true test of discipleship, not only to take up your cross daily, but to keep the commandments of Christ.

But to return from this long digression: I remained for years a firm, honest believer in sprinkling, and in infant baptism: never once doubting the validity of my own baptism. As a minister, I defended with zeal Pedobaptist practice, and sometimes, not content with defence, "carried the war into Africa," by assailing the doctrines and usages of the Baptists. But during the latter part of the fall of 1864, I commenced afresh my researches among Pedobaptist authors, impelled so to do by the inroads which the Baptists were making upon my charge. Having commenced the work of examination, (but, mark you, *all on one side, and for the purpose of controversy,*) I determined to prosecute my studies until I had become somewhat of an adept in the use of Pedobaptist weapons. It was, whilst carrying out this purpose at intervals, that the first semblance of doubt I had ever felt, dawned upon my mind. At first, certain concessions only had the effect to awaken surprise, accompanied by some sensations of unpleasantness. I resolutely continued to read authors on my side, until I fortunately secured

a copy of Professor Moses Stuart's very learned work upon the philology of the controverted subject of baptism. I was induced to read this work because a friend had told me of some admissions it contained. These admissions both annoyed and surprised me. The reputation of this learned Professor among Pedobaptist scholars and divines is so great, that any concessions he may make may well create surprise in one so partially informed upon the subject upon which he treated as I was. Dr. Rosser, of the Methodist Church, in his work on baptism, holds this language concerning him: "The judgment of Professor Stuart, as a *Biblical critic*, is of the highest *reputation in the United States.*" This is certainly *very* high endorsement, and yet, without doubt, judiciously bestowed. Of course, as Professor Stuart had written a work to *defend* the practice of the Congregationalists, and other Pedobaptist denominations, I did not expect him to surrender the whole subject under discussion, and in so many words admit that the Baptists were right and his denomination wrong. Nor could I, nor any one, expect him so to lift himself above the tremendous influences which education, and association, and denominational attachment throw around one, as to concede that in the philological discussion the Baptists had all the advantage—no one could expect that. Nay, if I had not been somewhat informed as to the character of his work, I would not have expected any

concessions whatever. But what was my surprise, when I met with such admissions as these, and, bear in mind, from the ripest scholar and critic of this country—"the brightest luminary in the constellation of" Calvanistic scholars. Says he, and I only quote a few of his admissions:

"But, enough. 'It is,' says Augusti, 'a thing made out,' viz., the *ancient practice of immersion.* 'So, indeed, all *the writers*, who have thoroughly investigated this subject, conclude. I know of *no one usage* of *ancient times* which seems to be *more clearly made out.* I cannot see how *it is possible* for any candid man, who examines the subject, to deny this.'*

"In what manner, then, did the churches of Christ, from a *very early period, to say the* least, understand the word *baptizo*, in the New Testament? *Plainly*, they construed it as meaning *immersion.*

"For myself, then, I cheerfully admit that *baptizo*, in the New Testament, *when applied* to the *rite of baptism*, does in *all probability* involve the idea, that this rite was *usually* performed by *immersion*, but not always."

The reader will, perhaps, agree with me, before he is done with this series, that the "not always," of this last quotation, is an evidence of the force of prejudice, even in a matter of learning.

*The reader will please particularly note this candid statement. He will see, before he gets through, how this plain historical truth has been denied by men claiming to be learned expounders of their faith.

NUMBER II.

More from Professor Stuart—Reading of Carson—Doubts—Fears—Trials—Convictions—Final Action—Purpose in View.

I concluded my first number with some highly important quotations from the learned Stuart. I was not quite done with his valuable work. In addition to what I have already quoted from him, he states that he is "philologically compelled" to say "that the probability that *baptizo* implies immersion is very considerable, and, on the whole, a predominant one; but it still does not amount to certainty." Subsequent investigations have assured me positively, that it does "amount to certainty."* At any rate, it seems to me, that if the "probability" that the word which Christ uses to express the act of baptism is a "predominant one," and that it was so understood at "a very early period, to say the least," in the churches of Christ, then it is prudent, safe, and judicious to be immersed.

"*Baptizo* and its *derivatives* are *exclusively* employed when the *rite of baptism* is to be designated in *any form whatever*." Those writers who mislead

Baptizo just as certainly implies *immersion* as the words so translated mean repent, believe, or be holy.

their unlearned readers by lengthened disquisitions upon *bapto*, in which they claim that it means, secondarily, to dye, to tinge, &c., would better learn from the accomplished Andover Professor that that word is never used with reference to the ordinance of baptism in all the New Testament. They can learn from Professor Stuart that the Greek word used is *baptizo*.

He also quotes, with approbation, the following, by Brenner, a Roman Catholic writer of vast learning: "Thirteen hundred years was baptism *generally* and *ordinarily* performed by *immersion under water*."

"From the *earliest ages* of which we have any account, subsequent to the apostolic age, and *downward for several centuries*, the churches did *generally* practice baptism by *immersion*." We shall learn, after a while, that immersion was the universal practice, save in cases of extreme sickness. We shall see farther, that it was more than two hundred years after Christ before we find, in all extant writings, any case of baptism, other than by immersion. If the purest and best men are to be believed, this is the evidence that the writings of the fathers furnish. All attempts to create any other impression, betray a lamentable ignorance or a lamentable unfairness. But we will recur to this topic.

Such are some of the concessions which I met with in the work of Professor Stuart, which I read

with exceeding care, taking notes. Up to this period of time I had never read a line upon the subject of baptism, from a Baptist author, save when quoted by some opponent. The work of Stuart set me fairly afloat upon the sea of doubt. For months, long, painful, agonizing months, I steered about over the vast sea of speculation and doubt, one while tempted to direct my course that way, and then almost induced to steer for this port. It was after intense suffering that I secured firmly a compass and rudder by which to direct my long-tossed barque into a haven of quietude and rest. It is true, I was convinced by Stuart that in all probability the Baptists were right in claiming that the baptism of John, and our Saviour, and the apostles, and the primitive churches, was immersion; and still, if possible, I did not wish to believe it to be *my* duty to be immersed. I read again and again certain Pedobaptist authors, to see if it were possible for me to remain as I was. It was so hard to surrender all my long-established views, it was so hard to brave an uncharitable public sentiment. I do not wonder at any sensitive person hesitating long before he ventures to act as I have been compelled to do. No man of honor and sensibility wishes to make himself a target at which every low, vulgar traducer may spit his venom. After I had given Stuart a thorough reading, I next took up the great work of Dr. Carson, and before I had finished his remark-

able work—a work from the pen of a thinker and scholar, "a mere shred of whose capital has made some men, of small means, great, and some really great men, greater still"—I was satisfied fully that the Baptists were right. But do not let the reader conclude that I was never again perplexed by fears and doubts. I was tried in this respect to within a month of my final action. In the course of my investigations I read a large number of authors, not by any means confining myself to one side, now. I was resolved to find, if possible, a firm foundation upon which to plant my feet, and I was ready and anxious to read any thing that would, in any way, conduce to that end. I have read upon the baptismal controversy over seven thousand pages, between two or three thousand of which were from Pedobaptist authors.* The result of my very anxious and careful investigations, extending through more than six months, is to find myself bereft of every pre-established opinion, and firmly persuaded that the only baptism of the Bible of God is immersion, and that infant baptism is an invention of man. The strongest evidence which any man can have is consciousness. That Bible doctrine which appears to my mind to be supported by the strongest evi-

*I respectfully suggest to those who may be disposed to censure me, that they read as many pages as even a thousand. from Baptist writers, before they indulge themselves against me. Some attention to their Bibles would doubtless be of service to them. The violence with which I was assailed, leads me to make this remark.

dence, is the existence of a Great First Cause. Next to this blessed truth, it seems to me that there is more in the Bible to prove immersion and believers' baptism than there is to establish any other doctrine. I am not conscious of having the faintest approximation of doubt—even the shadow of a shade—with regard to these subjects. They, in the light of Divine Revelation, appear to my mind luminous and unmistakable as any truth whatsoever, save the one mentioned. This position has been reached, not after a hurried examination, and with facility, but after much reading, and prayer, and meditation, in spite of intense prejudice against the Baptists, and (there are many who know this to be so) in spite of the influences of education and long cherished opinions. I could not longer refuse to believe (according to all true principles of philological criticism and interpretation) that the only baptism recognized and taught by God is immersion, and that believers only are entitled to that ordinance. If I am in error, I am conscientiously so. To give up all the honest prejudices of my youth and manhood; to separate from my own church, which I have ever loved with the intense ardor of a loyal and grateful son; to break off from my many dearly loved Methodist brethren, and to attach myself to a church in which I had but very few friends, and not a being who was connected with me by any earthly tie; to renounce steadfastly the baptism (I so call it by way

of courtesy and habit) which I received in infancy; to acknowledge, before the world, that for years I had been teaching "false doctrine;" and to expose myself to the shafts of unfriendly criticism on the part of good men, and of inconsiderate or unprincipled worldlings—to do these things taxed to the utmost whatever of moral courage I possessed, and proved to me the sorest trial of my life, next to the death of two dear children. And yet, painful and afflictive as the trial has been, I have not dared to regard expediency or predilection, prejudice or affection, ease or poverty. I have heard the Master saying, "If ye love me, keep my commandments." I have read in the Scriptures of Inspiration, that "to obey is better than sacrifice," and knowing that without obedience to the commands of Christ the Redeemer, I could not possibly be saved, for He is the "author of salvation unto all them that obey him," and firmly and sincerely believing that the only baptism which He ever instituted was the immersion of believers in water, I resolved to "arise and be baptized" without farther delay, determining to regard no obstacle, however huge its proportions, to confer with neither flesh nor blood, but, denying myself, to take up my cross and follow my adorable Saviour, in the way of humiliation in which he walked.

Only those who have passed through similar trials of the mind, can appreciate, really, the difficulties,

and doubts, and fears which I have had to encounter. Like Booth and Carson, Noel and Pengilly, Judson and Remington, Wiberg and Fuller, Jewett and Shaver, Hooper and Crawford, and hundreds of others, who, under God, have been called upon to transfer their church allegiance, my personal convictions "have been the fruit, not of custom and education," but of patient, earnest, prayerful, anxious examination and study. I have deliberately, and in the fear of Almighty God, weighed fairly and candidly the evidence and arguments on both sides, and in the face of the hereditary views to which I so blindly and tenaciously clung, I have had to go over to the side of those who take the Word of God as their only guide to the institutions which He has appointed for His churches.

In the preparation of this series, I do not purpose to write a regular, systematic treatise upon Baptism. Nor do I think it necessary to enter upon a discussion of a great deal which properly belongs to the subject under consideration. My aim is much humbler. I think it right to place before the reader *some of those arguments and facts* which influenced and impressed me most whilst pursuing my course of investigation. I shall, therefore, not attempt to present what I have to say in the methodical form which distinguishes most of the works I have consulted, but shall lay the matter before the reader, for the most part, in a rather desultory way, without

any special effort at logical connection, or close consecutive thought. My constant aim shall be to bring in review, before the mind of the reader, some of the chief points which caused such an unexpected revolution in my own doctrines and practice.

NUMBER III.

Important Testimonies from Eminent Scholars in the Lutheran, German Reformed, and Non-Conformist Churches, given in their own Language.

In the course of my investigations, nothing so astonished me as the many concessions made to the truth of Baptist principles and practice by the most illustrious scholars and divines belonging to Pedobaptist theology. I purpose to quote some of this testimony, and to give it in the language of the authors. I earnestly appeal to my friends—those ancient friends who have been "by adoption tried," and to the lovers of truth, in all churches, who may read these lines, to weigh honestly, and to ponder carefully, the statements and facts which will be produced. If so, instead of censuring me, they will rather apply the language of the wonderful Coleridge, (himself a Pedobaptist,) when he thus expresses himself: "When the Baptist says: I think myself obliged to obey Christ scrupulously, and believing that he did not command infant baptism, but, on the contrary, baptism under conditions incompatible with infancy—(faith and repentance)—therefore, I cannot with innocence, because I cannot in faith, baptize an infant at all, or an adult other-

wise than by immersion"—then continues this incomparable genius, "I honor the man and incline to his doctrine as the more Scriptural."

Now the opinions of the worldwide famous authors and divines which I will collate, are reproduced, that readers who have not hitherto had time or inclination to investigate the subject of baptism, may see how mighty truth has compelled them to utter testimony in favor of the Baptists, and that too when they were their inveterate opponents. I deem it necessary to pursue this course, because I know that comparatively few Pedobaptists are aware of either the number or character of the concessions which their own writers have made in regard to this important subject. Pedobaptist authors studiously withhold all such admissions from their readers. In this they do not evince much fairness, but considerable shrewdness. They not only withhold such information, but when others are inclined to give it publicity, they cry out at once, "unfair, unfair." Before we get through, this ruse of a wily adversary will be unveiled.

After reading these testimonials, let the reader ask himself these questions: "Why should the great divines and writers of Pedobaptism make any concessions whatever? Why should they give forth such utterances unless constrained by candor and truth? Why should the master spirits of the ecclesiastical world be found testifying to the truth of

Baptist principles, if those principles be not sound, judicious, and in accordance with the teachings of the Bible?"

And let me say here, if the reader should find difficulty in reconciling the concessions and testimony of great theologians with their daily practice, remember that many, perhaps all, of them experienced the same difficulty. But such inconsistency does not at all vitiate or impair the force of their individual or united testimony. Men of intelligence and candor are never known to turn witnesses against themselves, either before God or man, unless forced by the truth thus to act.

MARK THIS: EVERY ONE OF THE WRITERS NAMED WAS AN ADVOCATE OF INFANT SPRINKLING —WAS A PEDOBAPTIST.

The quotations are taken generally from the works of Carson, Curtis, Stuart, Mell, Hinton, Jewett, Pengilly, Booth, Pendleton, Wiberg, Fuller, Bailey, and from a little work entitled, "Way Marks." Some I have copied from original sources, others I have taken from writings of less note than the above. There can be no sort of doubt as to the genuineness of these quotations. The authors who gave them, are of the highest Christian character. Besides, if they were corrupt enough to manufacture passages, or to so pervert or garble as to fail to give the sense of the authors they pretended to quote, does not the reader see that their opponents would be ready to

expose them? In addition it can be easily ascertained by any one whether the extracts given from such writers as Wall, Baxter, Calvin, Stuart, and many others, are true or false.

Bearing in mind the very significant quotations already given from Prof. Stuart, let the reader attentively peruse the following somewhat curious items. I will only quote the most material points. In the manuscript of my book I have copied much more largely, but in the present series I have not space allowed me for extended quotations. I commence with the

I. ADMISSIONS OF LUTHERANS.

1. MARTIN LUTHER, the great Reformer and founder of the Lutheran Church. "*Taufe* (baptism) is in the Greek called *baptisma;* in the Latin, *mersio*, that is when we *totally dip* anything in water, and it runs together over it. * * According to the import of the word, we should *immerse* in water." From Wiberg.

"Baptism is nothing else than the Word of God with *immersion* in water."

"I would have those that are to be baptized to be altogether *dipped* in water, as the word doth sound, and the mystery doth signify." From Hinton.

2. GROTIUS. "That baptism used to be performed by *immersion*, and not pouring, appears from the proper signification of the word," &c.

3. VITRINGA. "The act of baptizing is the *immersion* of believers in water. This expresses the force of the word. Thus, also, it was performed by Christ and His apostles."

4. VENEMA. "The word baptizein, to baptize, is nowhere used in the Scripture for sprinkling."

5. MELANCTHON. "Baptism is an entire action, to wit, a *dipping* and the pronouncing these words, I baptize thee," &c.

6. MICHEALIS. "The external action, which Christ commanded in Baptism, was *immersion* under water. This the word *baptizo* signifies; as every one who knows the Greek will answer for."

7. KNAPP. "*Immersion* is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic church; and so even John baptized."

8. BUCHNER. "In the *first times* persons to be baptized, were *immersed*, while at the present day they are only *sprinkled* with water."

I could easily swell this list of Lutheran authorities. I have before me, already collated at least twenty other testimonies from eminent scholars and professors of the same church. Space forbids further enlargement.

II. ADMISSIONS OF GERMAN REFORMED.

1. ROSENMULLER. "The learned have reminded us that on account of the emblematical meaning of baptism, the rite of *immersion* ought to have been *retained* in the Christian church."

2. De Wette. "They were baptized, *immersed, submerged.* This is the *proper meaning* of the frequentative form *bapto, to immerse.* (John xiii: 16.) And so, was the rite according to Rom. vi: 4."

3. Olshausen. "John also was baptizing in the neighborhood, because the water there, *being deep,* afforded convenience for *immersion.*" "In this passage, (Rom. vi: 3–4,) we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one-half of the *ancient baptismal rite,* the submersion, merely prefigures the *death* and *burial* of the old man—the second half, the *emersion,* the *resurrection* of the new man," &c.

4. Lange. This author is now deemed by all schools of theology as the first commentator of the world. His "Commentary on Matthew" has received the praise of Episcopal, Methodist, and other religious editors, and is pronounced to be superior to any other extant. I quote a few passages from it: "'I indeed baptize you in (en) water,' (*immersing* you *in the element of water,*") &c.

"Die *Taufe* des Johannes ging noch nicht in die volle *Tiefe.*" On this the learned Dr. Philip Schaff, the translator, remarks: "A play on words with reference to the etymology of *Taufe* from *teufen, tiefen,* i. e., *to plunge into the deep, to submerge.* With the *same reference,* Dr. Lange calls Christian baptism 'die absolute *Vertiefung,*' which is equiva-

lent, in meaning, to the apostle's figure of burial with Christ: 'Therefore, we are buried with Him by baptism into death.'"

John baptized the Saviour. According to the above, it must have been by immersing him. Did our Saviour command his people to be baptized in a manner *different* from himself? If so, then is not "the apostle's figure of burial with Christ" lost? Remember that Lange is the latest and greatest of commentators.

5. Dr. Philip Schaff. This writer is the author of two celebrated ecclesiastical histories, and ranks with the most eminent living scholars. He is a German, but a resident of the United States. His church histories have been endorsed by the *Princeton Review*, *Methodist Quarterly Review*, *Edinburgh Review*, the *American Presbyterian*, *Philadelphia Presbyterian*, and other leading publications. What does he testify? Hear ye him: "Finally, as it respects the mode and manner of outward baptizing, *there can be no doubt* that *immersion* and NOT sprinkling was the ORIGINAL, *normal form* For which the signification of the Greek words with which the rite was described declares." He proves this farther from John's baptism, from the comparisons in the New Testament, and finally, because, "it was the *universal* usage of the churches of antiquity to baptize by *immersion* * * * * and *wet-*

ting or sprinkling was allowed only in cases of *urgent necessity*, as with the sick and dying."

I have at hand ample material by which these quotations could be greatly enlarged. But I am compelled to forbear. I select only a few of those writers who are, perhaps, better known to the mass of American readers.

III. NON-CONFORMIST.

1. Richard Baxter. "It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' time, the baptized were *dipped* over head in the water," &c.

The reader has now before him the testimony of thirteen very learned Pedobaptist authors. They represent three different churches, and were staunch *opponents* of Baptists. In the next number other authorities will be added.

NUMBER IV.

Important Testimonies Continued—What the most Distinguished Presbyterian and Episcopal Authors say.

I propose to lay before the reader additional evidence in favor of the Baptists, drawn from the writings of the most famous scholars of the world.

IV. ADMISSIONS OF PRESBYTERIANS.

1. JOHN CALVIN. "The word *baptizo* signifies to *immerse*, and the rite of *immersion* was observed by the ancient church."

"Here we perceive how baptism was administered among the *ancients*, for they *immersed* the whole body in water." Com. on Acts viii: 38. This is the testimony of the great founder of Presbyterianism.

2. THOMAS CHALMERS. "The *original* meaning of the word baptism is *immersion* * *. We doubt not that the prevalent style of the administration in the apostles' days was by an actual *submerging* of the whole body under water."

3. GEORGE CAMPBELL. "The word (*baptizo*) both in sacred authors and in classical, signifies to dip, to plunge, to immerse, and was rendered by

Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion. *It is always construed suitably to this meaning.*" If there is any abler Presbyterian Biblical critic than Dr. Campbell, by all means discover his name. He ranks second to none.

4. GEORGE HILL. "The apostle Paul, Rom. vi: 4–6, illustrates this connection (between baptism and forgiveness of sin) by an allusion drawn from the *ancient method* of administering baptism. The *immersion* in water of the bodies of those who were baptized, is an emblem of death unto sin," &c. This is from an eminent divine and author, President of St. Mary's College, St. Andrews, Scotland.

5. EDINBURGH PRESBYTERIAN REVIEW. In review of Dr. Alex. Carson's great work on baptism, it declares that "it is a *fixed point universally admitted* that *baptizo* signifies *to dip*,"

6. EDINBURGH ENCYCLOPÆDIA. "In the time of the apostles the form of baptism was very simple. The person to be baptized *was dipped*," &c.

7. COLEMAN. He is the author of a book of high merit, entitled "Ancient Christianity Exemplified." In it he says: "In the primitive church, immediately succeeding to the age of the apostles, this (immersion) was undeniably the common mode of baptism."

8. MACKNIGHT. This very distinguished Biblical critic, upon Rom. vi: 4, remarks: "Christ

submitted to be baptized, that is, to be *buried under the water* by John, and to be raised out of it again, as *an emblem of his future death and resurrection.* In *like manner*, the baptism of *believers* is emblematical of their own death, burial, and resurrection." This is the precise position of Baptists.

9. ROBERT HALDANE. In his comment upon Rom. vi: 4, this learned author remarks: "The rite of baptism exhibits Christians as dying, as *buried*, and as risen with Christ." He speaks of the candidate "going into the water," and coming out of it, which shows *how* he understood the matter.

10. LIGHTFOOT. "Some complain that this rite has not been preserved in the Christian church, as if that might detract something from the real nature of baptism, or might be called an innovation, *since aspersion of water* is employed *in the place of immersion.*"

V. ADMISSIONS OF EPISCOPALIANS.

1. DR. WALL. Hear what the ablest defender of infant baptism has to say about the *mode* of baptism. He maintains that *immersion* was the practice of the primitive church, and says: "This is so plain and clear, by an infinite number of passages, that as *one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative* of it * * *. 'Tis a great want of prudence, as well as of *honesty*, to refuse to grant to an adversary what is *certainly true*, and may be proved so."

2. Dr. Whitby. This most learned of Episcopal commentators says: "It being so expressly declared here (in Rom. and Col.) that we are *buried* with Christ in baptism by being *buried under water* * * and this *immersion* being religiously observed by all Christians for *thirteen centuries* and approved by our Church, and the CHANGE of it into *sprinkling*," &c.

3. Bingham. He says *immersion* "was the original apostolic practice, so it continued to be the universal practice of the church for many ages."

4. Prof. Porson. He was probably the foremost Greek scholar of England. He said to the celebrated Dr. Newman: "The Baptists have the advantage of us." "He fully assured me," says Dr. N., "that *baptizo* signifies a total *immersion*."

5. Dr. Samuel Johnson. He contends that the Romanist has as much right to take the cup from the laity as Protestants have "to *substitute sprinkling* in the room of the ancient baptism."

6. Bishop Jeremy Taylor. "The custom of the ancient churches was *not* sprinkling but *immersion*, in pursuance of the *sense of the word* (*baptizo*) in the *commandment* and example of our blessed Lord. Now this was of so sacred account in their esteem, that they did not think it *lawful* to receive him *into the clergy who had only been sprinkled* in his baptism."

7. Lord Chancellor King. This celebrated author in his work on the "Primitive Church,"

says: "It seems to me evident that their (the early Christians) usual custom was *to immerse*, or *dip the whole body*."

8. Bishop Patrick. This learned commentator says, in speaking of the primitive Christians: "They were *immersed all over* and *buried in water*."

9. Bishop Burnett. Here is the testimony of this learned historian and critic. "They (the primitive ministers of the gospel) led them into the water, and *laid them down* as a man is laid in the grave, then they raised them up again."

10. Bishop Smith, of Kentucky. "We have only to go back six or eight hundred years, and *immersion* was the only mode, except in cases of sickness. It was not only *universal*, but was *primitive* and *apostolical*. No case of baptism by any other mode is on record *for the first three hundred years*."

11. Archbishop Tillotson. "They were immersed in the Holy Ghost, as they who were *buried* with water, were *overwhelmed* and *covered over with water*, which is the *proper notion of baptism*."

12. Abraham Rees. This learned editor of the Cyclopædia bearing his name, says: "In the primitive times, this ceremony (baptism) was performed by *immersion* * * according to the original signification of the word."

13. William Trollope. In his "Anal. Theol." he says "the Christian convert" was baptized by

"the *immersion* of the body, in imitation of Christ's death and burial," &c.

14. BISHOP SHERLOCK. "Baptism or our *immersion* into water, according to the ancient rite of administering it, is a figure," &c.

15. GIRDLESTONE. This gifted commentator says that "primitive believers" were "baptized by complete immersion in the water."

I might extend these quotations for columns. But I forbear. I will give two other extracts and close the list of Episcopal authorities who have testified precisely as Baptists would have them. The first is from

16. CONNYBEARE AND HOWSON. These two learned divines published only a few years ago their critical and able work on the "Life and Epistles of St. Paul." In it they give utterance to the following matured opinion: "It is needless to add that baptism was (unless in exceptional cases) administered by *immersion*, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the life of righteousness." They regret that "the discontinuance of this original form of baptism," should have "rendered obscure to popular apprehension some very important passages of Scripture." This is surely a lamentable confession! By corrupting the ordinance, even "important" parts of the Bible are

rendered too obscure for the great mass of immortal beings to understand. They say farther, that Rom. vi: 4 "cannot be understood unless it be borne in mind that the primitive baptism was by *immersion*." And yet people will read this, and hundreds of other similar admissions from the pious and learned of the world who were *no* Baptists, and will still continue to practice and defend the Popish rite of sprinkling or pouring, and that too without any Scripture authority, (as the Romanist, Bishop Trevan, says,) and in face of the fact that such innovations and corruptions render void and "obscure" many "important" parts of God's precious word. Before I do that, may my tongue cleave to the roof of my mouth, and my right hand forget its cunning! The next proof is

17. Dr. Arthur P. Stanley. This eminent author is Professor of Ecclesiastical History in the University of Oxford. He has a very high reputation, and was offered the Archbishopric of Dublin upon the death of Whateley. In his "Lectures on the History of the Eastern Church," published within the last few years, and delivered in 1861, he thus testifies: "There can be no question that the original form of baptism—the VERY MEANING of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a MONSTROUS case." He says farther, "that whilst the

Greek church still rigidly adheres to immersion, the Roman Catholic Church, *doubtless in deference to the requirements* of a *Northern climate*, to the *change of manners*, to the *convenience of custom*, has WHOLLY ALTERED THE MODE, preferring * * * a few drops of water * * for the threefold *plunge* into the rushing rivers, or the wide baptisteries of the East." He says: "The Greek Church is the only *living representative* of the Hellenic race, and *speaks* in the *only living voice* which has come down to us from the apostolic age." And yet this church, which, as Stanley says, "reads the whole code of Scripture, old as well as new, in the language in which it was read and spoken by the apostles"—this same Greek Church practice only *immersion* as baptism, and "the most illustrious and venerable portion of it, that of the Byzantine Empire, *absolutely repudiates* and ignores *any other mode* of administration *as essentially invalid*."

The Alexandria *Churchman* recently endorsed Dr. Stanley as having high qualifications for early church history. His opinion above should have great weight with his brethren.

In the next number other authorities will be added, drawn from the standard writers of other denominations.

NUMBER V.

Important Testimonies Continued—What Distinguished Methodists, Romanists, Quakers, and Infidels say.

The reader may well conclude that the evidence I have already given, impressed me very greatly whilst pursuing my search after truth. I had never supposed that such an array of evidence could possibly be gathered from Pedobaptist sources in favor of the practice of the Baptists. But so it is, and "the half has not been told." I proceed to cull a few additional extracts from the published works of eminent divines:

VI. ADMISSIONS OF METHODISTS.

1. Dr. Adam Clarke. This excellent and learned man has written a commentary which is widely known. Before quoting from it, I premonish the reader that Dr. Clarke, in his "Theology," flatly contradicts himself, as it appears to me. He says that the "*general practice* of the Jewish and Christian Church was *to pour or sprinkle.*" In this, he of course was wrong, as is seen from the concurrent testimony of all the very learned men of Europe. Dr. Clarke is probably the only writer of respectable

learning who ever contended for such an absurdity. A few sciolists like Dr. S. Miller have probably set up such a claim, but none of the truly wise and profoundly learned of any school of theology or of any church, ever contended for that which the univocal testimony of history opposes. In his commentary I find the following:

On Romans vi: 4, he says: "It is probable that the apostle here alludes to the mode of administering baptism by *immĕrsion.*"

On 1 Cor. xv: 29, he says: "They received baptism as an *emblem of death,* in voluntarily *going under the water* and coming up out of the water."

On Col. xi: 12, he says: "Buried with him by baptism," &c.—"alluding to the *immersions* practiced *in the case of adults,* wherein persons appeared to be *buried* under water."

I might leave this without an additional remark, but I deem it proper to add a word of comment. If the "general practice" was really "to pour or sprinkle," then Dr. C's. remarks upon the above passages are exceedingly curious. There is not a solitary scholar of repute who ever claimed that *baptizo* meant *to pour or sprinkle.* Let the reader examine the passages in his Bible upon which Dr. C. has commented as above; and then let him read what Dr. C. says concerning them, and then let him ask this question; "Would an inspired apostle deliberately address letters to various churches, and

make direct reference to immersion as baptism, unless that mode was common among them?" Nay, would not these passages, Dr. Clarke himself being judge, be downright nonsense to these churches if "pouring or sprinkling" were baptism? The symbolic significance of baptism would be lost, if immersion were not the practice. Dr. C. admits that Paul, in his letters to the churches at Rome, at Corinth, and at Colosse, alludes to *immersion*, and of course *not* to pouring or sprinkling. If Dr. Clarke in his comments above is right, it would be very hazardous for any man *to deny* that immerson is taught in the New Testament, for in Paul's letter to the Corinthians, he expressly affirms, according to Dr. C. that they *were immersed.*

2. JOHN WESLEY. This wonderful man of God published a treatise on baptism in 1756, in which he takes strong ground in favor of sprinkling or pouring. It was an effort to foist upon the church a custom, which I will hereafter establish was simply of Popish origin. In his treatise occur such passages as, "baptism is performed by washing, dipping, or sprinkling;" "it is not determined in Scripture in which of these ways it should be done;" "there is no *clear proof* of dipping in Scripture," &c. Now this last declaration does not correspond very well with this declaration in his "Notes on the New Testament," when commenting on Rom. vi: 4, he says: "*Buried* with Him by baptism," is an "allu-

sion to the *ancient manner* of baptizing *by immersion.*" The idea of the Apostle Paul gravely writing to the Romans about immersion symbolizing the burial of a person in or by baptism, when there is no "*clear proof*" that the Romans ever knew of such a practice as immersion. Very absurd, Mr. Wesley! Why, according to his own comment, there is "clear proof of dipping" in Romans, and, therefore, in the Scriptures, for he says "Paul, in the passage, 'buried with Him by baptism,' alludes to the ancient manner of baptizing by immersion." That Mr. Wesley, in 1736, held firmly to the belief that *immersion only* was the primitive, apostolic mode, I think will appear satisfactory to the reader from the following passage in his diary, and from his practice. In his Journal, Feb. 21, 1736, he records the following: "Mary Welsh, aged 11 days, was baptized *according to the custom of the first church*, and the *church of England, by immersion*; the child was sick then, but recovered from that hour." Again, in his Journal of May 5, 1736, he makes the following entry: "I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, 'Neither Mr. P. nor I will consent to its being dipped!' I answered, 'If you certify that your child is weak, it will suffice (the rubric says) to *pour water* upon it.' She replied, 'Nay, the child is not weak, but I am resolved it shall not be dipped.' This argument I could not confute. So I went

home and the child was baptized by another." This shows Mr. W's. *practice* as well as *belief*.

3. JOSEPH BENSON. The popular commentator on Rom. vi: 4, remarks: "'Therefore, we are *buried* with Him,' alluding to the ancient manner of baptizing by *immersion*." This author, like his distinguished associates, Wesley and Clarke, may practice sprinkling, and still, like them, he is forced by the very language of Scripture to testify that *immersion* was the ancient baptism.

VII. ADMISSIONS OF ROMANISTS.

1. BISHOP BOSSUET. "We read not in the Scripture that baptism was otherwise administered than by immersion. We are able to make it appear, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years* baptism was thus administered throughout the whole church, as far as possible."

2. BISHOP TREVAN. He says to the Episcopalians, "But without going any farther, show us, my lords, the validity of your baptism by Scripture alone." "Jesus Christ in the Bible *ordains* that baptism *shall be* conferred *not* by pouring water on the heads of believers, but *by believers being plunged into the water*. The word *baptizo*, employed by the Evangelists, strictly conveys this signification, as the learned are agreed."

3. Leo I. He says: "The regular administration of baptism" was by "trine immersion." He was Pope A. D. 440

4. Pope Zacharias. He speaks of immersion as the only practice. He flourished A. D. 741.

5. Archbishop Maurus. He speaks of "the baptized *coming up out of the font*." He lived A. D. 847. The historian Milner says he was one of the foremost scholars of his time.

6. Erasmus. This wonderful scholar quotes Cyprian as saying, "Teach all nations, *dipping* them in the name," &c.

7. Bishop Pamelius. "To be baptized is *properly speaking*, to be immersed, or plunged." He lived A. D. 1587.

8. Dr. John Lingard. In his "Antiquities of the Anglo-Saxon Church," he says of the person baptized, that "he was *plunged* into the water. * * and he *emerged*."

9. Cardinal Wiseman. "We retain the name of *baptism, which means immersion*, though the rite is no longer performed by it. We cling to names that have their rise in the favor and glory of the past."

10. Bishop Kenrick. Cardinal Wiseman pronounced him a man of "varied and extensive learning." On Matt. iii: 6, he has this marginal rendering: "*Immersed*. This is the obvious force of the term."

11. Archbishop Cullen. This eminent prelate says, that "*immersion* was certainly only practiced by the primitive church," and that "it was *changed* by the authority of the church which has the power of 'loosing and binding,' and but for this power vested in the church, the ordinance could not have changed. Therefore, * * in the matter of baptism, the various sects are dependent upon, and derive their authority from us, for *the change* of the ordinance from immersion to pouring and sprinkling." He says farther, that the Baptists, "alone of all the sects, are consistent. *Denying* the authority of tradition, and the power vested in the church of 'binding and loosing,' *they adhere strictly* to the teachings of Christ, and the letter of the New Testament." He says furthermore, that the Baptists "alone compose the true church," unless "the church has the right and power of 'binding and loosing.'"

VIII. ADMISSIONS OF QUAKERS.

1. J. J. Gurney. He says, "the baptism of John and the apostles" was by "*immersion* in water."

2. William Penn. "There is not one text of Scripture to prove that sprinkling in the face was water baptism, or that children were the subjects of water baptism in the first times."

IX. ADMISSIONS OF INFIDELS.

1. Renan speaks of John's baptism as "total immersion."

2. SCHENKEL tries to depict the feelings with which our Saviour "walked down into the waves of baptism at the hands of the Baptist."

It would be an easy matter to extend yet farther these testimonies. The amount of evidence which I have gathered from various sources is so great, that the difficulty in preparing this series is in condensing and selecting. I am compelled to omit so much that is truly valuable, that I hope at an early day to be able to publish the whole in a pamphlet of some seventy-five pages. I have diligently collated the testimonies of probably two hundred of the wisest and most learned of all Pedobaptist writers.

If fair-minded readers will ponder the astounding array of concessions from Presbyterians and Lutherans, Catholics and Episcopalians, Methodists and Quakers, German Reformed and Infidels—concessions made by their representative men in different ages—they need not be any longer deceived by the bold assertions, crude sophisms, and unscholarly glossings of blinded sectarians. The opinions of such authors as I have produced, are worth a thousand times more in determining the truth, than the positive asseverations of authors who write, not really so much to defend or ascertain truth, as to extend the influence and make good the practice of their particular sect.

Let the reader, then, take heed before he joins those who mock at Baptists and call them ignorant bigots,

when they tenaciously cling to that practice which has the united suffrage of the most illustrious scholars among all denominations of Christians, both in England and America, and on the continent of Europe, in this and every age. Whilst the ablest scholars of the world have agreed that *baptizo* means *dip, immerse,* and that immersion was the ancient baptism, a few obscure zealots, blinded by early association and education, and not by any means remarkable for sound or varied erudition, have striven to create another impression. It has been well asked, "Why is this mystery hidden from the *wise* and prudent, and revealed to *babes?*"

NUMBER VI.

Testimony of Mosheim, Neander, Bingham, and other Eminent Church Historians—What the Encyclopædists say—One hundred and forty-six others testifying in favor of Baptists—Remarks.

In the course of my investigations, I was led to inquire into the general voice of history with reference to baptism. What do the great Pedobaptist historians testify in regard to this important rite? I will lay before the reader some of the evidence, and let him bear in mind that the following testimony is gathered from those who were anything else but Baptists in either theory or practice. I commence with

EMINENT CHURCH HISTORIANS.

1. MOSHEIM. He says of John's baptism that the disciples "were initiated into the Kingdom of the Redeemer by the ceremony of immersion or baptism." In the *first* century, he says, "the sacrament of baptism was administered without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font." He says, in the *second* century "persons that were to be baptized * * * were immersed under water."

2. VENEMA. "It is without controversy, that baptism in the primitive church was administered by *immersion into water*, and *not* by sprinkling. The essential act of baptizing, in the *second* century, consisted, *not* in sprinkling, but in immersion into water."

3. GIESELER. "For the sake of the sick, the rite of sprinkling *was introduced*." Ah, introduced! Does this not show that something else was the practice?

4. NEANDER. "In respect to the form of baptism, it was *in conformity with the original import of the symbol*, performed by immersion."

5. HOSPINIANUS. "Christ commanded us to be *baptized*, by which word it is certain immersion is signified."

6. STACKHOUSE, in his "History of the Bible," says: "Several authors have shown and proved that this *immersion* continued as much as possible to be used for *thirteen hundred years after Christ*."

7. BINGHAM. "As this (immersion) was the *original apostolic practice*, so it *continued to be the universal practice* of the church for many ages, upon the *same symbolical reasons* as it was first used by the apostles."

8. BOWERS, in his History of the Popes, says: "Baptism by immersion was *undoubtedly the apostolical practice*, and was never dispensed with by the church, except in cases of sickness."

9. DUPIN. Speaking of *third* century, he says: "They generally *dipped* them thrice in water."

10. DR. PHILIP SCHAFF. "Immersion, and not sprinkling, was unquestionably the original, normal mode of baptism."

11. WADDINGTON. "The ceremony of immersion (the *oldest form of baptism*) was performed in the name of the three persons of the Trinity."

12. CAVE. "The party to be baptized was wholly immerged, or *put under water*, which was the almost constant and universal custom of those times," to wit, the days immediately succeeding the apostles.

ENCYCLOPÆDISTS.

Whilst diligently and anxiously examining the subject of baptism and its cognates, my attention was directed to the opinions of certain eminent Pedobaptist encyclopædists. I append some of those opinions which will be found to be no less truthful than suggestive. They were *no baptists*, mark you.

1. ENCYCLOPÆDIA BRITANNICA. "The custom of sprinkling children, instead of dipping them in the font, * * has so far prevailed, that *immersion is at length quite excluded.* * * * Having observed that at Geneva and some other places baptism was administered by sprinkling, they thought they could not do the church of England a greater piece of service than by *introducing* a practice," &c.

2. NEW AMERICAN ENCYCLOPÆDIA. "The form of baptism, *at first*, was, according to most historians,

by immersion; but, as Christianity advanced in colder climates, the more *convenient mode* of sprinkling was *introduced.*"

3. ENCYCLOPÆDIA ECCLESIASTICA. "It is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed. * * * Except in the above cases (sickness or at death,) the custom was to dip or immerse the whole body."

4. EDINBURGH ENCYCLOPÆDIA. "In the time of the apostles the form of baptism was very simple. The person to be baptized was *dipped* in a river or vessel."

5. KITTO'S CYCLOPÆDIA. "The whole body was immersed in water."

6. BRANDE'S ENCYCLOPÆDIA. "Baptism was originally administered by immersion. At present, sprinkling is generally substituted."

I have thus presented only a small fraction of the evidence in my possession drawn from the most reliable and learned Pedobaptist sources. That the reader may form some idea of the immense number of Pedobaptist authors who have made important concessions in favor of the principles and practices of Baptists, (and that too whilst opposing them as a denomination,) I have concluded to recapitulate the names—or the most of them. The reader will perceive that nearly all the great theological names are embraced in the enumeration. I do not designedly

mention any of those already quoted from. The list is as follows: Grotius, Witsius, Beza, Gurtlerus, Buddeus, Salmasius, Fritsche, Augusti, Brenner, Free Inquiry, Bretschneider, Paulus, Rheinard, Rost, Schleusner, Scholz, Bloomfield, Edingburgh Presbyterian Review, Alstedius, Tholuck, Winer, Guericke, Rheinwald, Hahn, Von Coelln, Zanchius, Poole, Dr. Samuel Clarke, Whitfield, Hagenbach, Casaubon, London Quarterly Review, Von Gerlach, Rosenmuller, Matthies, Gataker, Martoratus, Salmasius, Heidanus, Zanchius, Estius, Pictitus, Minter, Kuinol, Starke, Du Fresne, Stroth, Gregory, Reynolds, Towerson, Bede, Usher, Pearce, Hammond, Fell, Stillingfleet, Locke, Saurin, Jacobi, Petavius, Selden, Aquinas, Maurus, Alcuinus, Tischendorf, Thiele, Doddridge, Nicholson, Barnes, Wells, Scott, Tyndal, Burkitt, Wolfius, Trollope, Body of Learned Divines, Sadolet, Frith, Photius, Micælhlis, Koppe, De Wette, Damascenus, Photius, Mauratori, Wicklif, Curcellæus, Diotati, Protestant Church of Saxony, Hutter, Knatchbul, Markland, Brenton, Leusden, Reitz, Deylingius, Junckherrott, Storr, Ewald, Whaley, Mastricht, Morus, Confession of Helvetia, Magdeburg, Centuriators, Keckermannus, Vossius, Beoson, Mede, Altmannius, Burmannus, Le Clerck, Piscator, Estius, Ypeij and Dermont, Beausobre, I. G. King, Camerarius, Castellio, Daille, Meyer, Hoadley, Newton, Westminister Assembly of Divines, Cranmer, Scudder, Manton, Bengellius, Goodwin,

John Edwards, Leighton, Jaspis, Frankius, Turretin, Jortin, Superville, Peter Martyr, Braunus, Boy, Cajetan, Davenant. Quenstedt, Barrow, Watts, and Kirk.

Now, here are no less than one hundred and forty-six distinguished authors and scholars, (and all not given,) who have in some way testified to the truth for which Baptists so earnestly contend. Some of these writers make concessions directly as to the mode; some testify indirectly in their comments on certain passages of Scripture that immersion was the Bible mode; but all have made admissions which can be used with damaging effect against their own practice. When I met with this vast and imposing array of learning, is it a matter of surprise that I, or indeed any teachable person, should be fairly posed by the weight of authority, and should begin to scrutinize narrowly the position I occupied, and to seriously doubt the validity of my own baptism? And so it was. For never had I supposed that really the truly learned men, whose reputation was co-extensive with letters, had ever admitted so much which Baptists maintained. I had heard people so often assert that the learned of the world were against the Baptists, that I had quietly, but most ignorantly, adopted that view. But when I began to search in earnest to ascertain on which side the weight of evidence really lay, to my utter astonishment, I found more than two hundred of the most

illustrious of all Pedobaptist authors conceding that for which Baptist martyrs have died, and for which Baptists are maligned and persecuted even to this day. Never before has so much learning made such fatal admissions to its own cause, or done so much for that of its opponents.

I have not as yet referred to the testimony of lexicographers. I design quoting from them when I come to examine into the meaning of *baptizo*—the word which settles the mode. In my next I will occupy the reader's attention with the *historical evidence* in favor of immersion. This examination will place before him also a succinct history of sprinkling. This part of the investigation not only greatly interested me, but had its proper influence in leading me to a radical change of views. It is more than sixteen months since I followed the example of my Master, and I can assure the reader that all my theological reading since, and I have not been idle, has but tended to deepen my convictions of the truth of Baptist principles, and to increase the joy I feel in the consciousness of duty performed.

Perhaps at this point it may be judicious for me to indicate the probable range of the discussion in the subsequent numbers of this series. I have already intimated the subject matter of the next number. After that, I shall give *baptizo* an examination. In doing so, I shall present the opinions of Greek lexicographers, the testimony of the most

famous divines, the evidence of Greek writers, and the earliest authors after apostolic times, together with the evidence to be gathered from the various translations of the Bible. I shall then examine into the mode of John's baptism; into the baptism of our Saviour, the eunuch, the jailor, and Paul; the baptism of pots, and tables; the baptism at Pentecost. I shall also discuss the meaning of Romans vi, and Col. ii, and will give the reader an array of probably not less than fifty eminent Pedobaptist authors, who take the same view of these passages that is taken by all enlightened Baptists. I shall also notice the nature of *positive institutions;* will reply to some objections urged against immersion and the Baptists; and will conclude the series by summing up the evidence, and offering some reflections growing out of the discussion of so interesting a subject. Such is the general outline. If I should be spared to pursue this line of discussion, I hope those who may accompany me along the route will not only be edified and pleased, but will agree with me, that after such an amount of evidence, after so many curious facts in favor of the Baptists, I could not possibly, as an independent, conscientious man, have done otherwise than I have.

NUMBER VII.

Immersion the Universal Practice the first two Centuries—Testimony of Barnabas, Hermas, Justin Martyr, Tertullian, &c.—Case of Novatian—The first case on record when the subject was not Immersed was A. D. 230—Other Witnesses.

I purpose in this number and the following numbers, to present such facts and evidence, as when grouped together, shall furnish us with at least an outline of the history of the change from immersion to sprinkling, after the former had been so generally practiced for *thirteen hundred years.* We will commence our investigations with the first extant writer after the canon of Scripture was closed.

BARNABAS, who is supposed by learned men to have been Paul's companion, says in speaking of baptism: "Happy are they, who, trusting in the cross, *go down into the water.*" He repeats the idea.

HERMAS, supposed to be the recognized fellow-laborer of Paul, says: "I have heard from certain teachers that there is no other repentance except that when we *go down into the water*," *&c.*

JUSTIN MARTYR, who flourished A. D. 140. He says: "We bring them to some place where there is water, and they are baptized by the same way of baptism by which *we* were baptized, for they are

washed (*en to udati*) in the water," &c. Upon this passage DR. WALL, the great Pedobaptist, thus remarks: "This is the most ancient account of the way of baptizing, next to Scripture; and shows the plain and simple way of administering it." He elsewhere (see Episcopal authorities in a previous number) tells what that way was—by *immersion*. He says it is dishonest to deny it. REEVES, the learned translator of Justin, says: "'Tis evident from this place of Justin, and that of Tertullian, that *ponds* and *rivers* were the only baptisteries or fonts the church had for two hundred years."

The PESCHITO SYRIAC VERSION, the oldest extant, and which was made certainly in the third, if not, as some suppose, in the second century, and in the country of the apostles, where both Greek and Syriac were well understood—this Version translates *baptizo* into a Syriac term, which, according to Castell, Michaelis, Buxtorf, Beza, and Greenfield, eminent lexicographers, means invariably and only *to immerse*.

TERTULLIAN, who lived at the latter part of the *second* century, and who is pronounced by Eusebuis to be "one of the ablest Latin writers," says: "We are *immersed* three times," &c. "John *dipped* in the Jordan." "We are *immersed* in water."

"SYMMACHUS, in his Greek version of the Old Testament, made about A. D. 200, and published in Origen's 'Hexapla,' translates the Hebrew *tavaug*,

which Gesenius defines, to *immerse, submerge*, by the Greek *baptizo*."

ORIGEN, who lived in the third century, and was eminent for learning, says: "We were *buried* with Christ, for we were *buried* with him, according to the apostle, by *baptism*."

Let the reader bear in mind, that up to this period, we have in all extant writings from the apostles, *not the faintest trace—the slightest intimation of any such practice as sprinkling or pouring. Immersion* was the *universal* practice, until among other corruptions, the idea was adopted by some, that *baptism was absolutely essential to* salvation. In this baleful idea originated the first instance of sprinkling on record.

According to DR. WALL, (high Episcopal authority,) the case of NOVATIAN, which occurred about the middle of the third century, was the first instance of *clinic* (or bed-ridden) baptism. Cornelius, bishop of Rome, describes the case in his letter to Fabius, bishop of Antioch. He says: "Being aided by the exorcists, when attacked with a dangerous disease, and being supposed at the *point of death*, he received it (the substitute for baptism) being *circumfused* in the couch itself, where he was lying; if, *indeed, it is proper* to say that such a man has received it," (baptism.) We know in what estimate Novatian's clinic baptism was held by the Christian churches afterwards. He unexpectedly recovered, and was after-

wards chosen in a "schismatical way" to the vacant See of Rome, but was *rejected*, and for this reason: "*All* the *clergy* and a *great many* of the laity were against his being chosen presbyter, because it was not *lawful* (they said) for *any one* that had been *baptized in his bed*, as he had been, *to be admitted to any office of the clergy*." (Wall's History, page 2, chapter ix, § 2.)* This account is the same as that given by Eusebius in his Ecclesiastical History, written about A. D. 315.

CALISTUS NICEPHORUS, in his well known Greek Ecclesiastical History, seems to speak disparagingly of Novatian's being *circumfused* or poured around.

After Novatian had been "poured around," which, remember, was somewhere about A. D. 230, or according to most writers, about A. D. 250, *clinic* baptisms were practiced in cases of *extreme sickness*, when death was imminent. The idea prevailing that baptism was *essential* to salvation, very sick people were "rantized," sprinkled, or "perikytheized," *circumfused*, as *immersion* (genuine baptism) could not be resorted to. Hence, Baronius remarks, that "those who were baptized upon their beds *were not called Christians*, but *clinics*." Not very long after the so-called baptism of Novatian, Magnus, a country presbyter, wrote to Cyprian, Bishop of Car-

* It is proper to add, that in the account of Eusebius, there is no word in the original which means *baptism*. The word used is *Perikytheis*, which means "*being poured around*."

thage, to determine this question: "Whether persons baptized (by sprinkling or pouring) were to be regarded as *legitimate Christians*, inasmuch as they were not baptized by *bathing*, but by affusion?" Now it is necessary to detain the reader with CYPRIAN'S reply, as he has been called "the father of sprinkling," and as his testimony is relied upon by certain Pedobaptist authors. I rely upon the translation of the learned Dr. Sears, who says: "Cyprian is not prepared to give a decisive answer, but expresses his opinion, and says each one must settle this question for himself. His own views are stated thus: 'When there is a *pressing necessity*, with God's indulgence, the holy ordinances, though *outwardly abridged*, confer the entire blessing upon those who believe.'" Dr. Sears says he gives Neander's translation.

I have before me a translation by another hand which is almost identical. Wall's translation is bad, and obscures the meaning. Dr. Sears asks some pertinent questions. Let the reader attend to them. He asks: "Could all these remarkable circumstances have existed, if the *whole church* regarded *sprinkling* as apostolical in its origin, and consequently of *equal authority with immersion?* Could Magnus have proposed *such* a question?" Let the reader remember that the point of inquiry was, ought persons to be regarded as "legitimate Christians" if they had not been baptized by *immersion*, but only "per-

fused?" Dr. Sears asks, "Could Cyprian have given such an answer as he did, if affusion was the recognized practice, or duly authorized by the apostles?" The learned Doctor continues, "Why did not the *practice* and *tradition* of the church satisfy Magnus? Why did not Cyprian bring it up in the reply? Why, in his long argument to show the *validity of sprinkling*, did he not attempt to prove it from the *practice* of the primitive church, or from the New Testament, either directly or indirectly? The case *required* such a defence, and Cyprian felt it." "He resorted to the Old Testament, and to the nature of purification. To these, these alone, and nothing else, did he appeal." Cyprian admits that affusion is an "abridgment" or "compendium" of the original authentic rite, and justifies its use only in a case of "pressing necessity," and when "God's indulgence" is granted. Dr. Sears asks: "If *sprinkling* was a Divine ordinance, what need of any 'urgent necessity,' or (what is still more strange) '*Divine indulgence*,' in order to make it pass?" Surely, if God has instituted a rite for every believer to observe, it does not require pressing necessity or Divine indulgence to sanction its performance. Cyprian admonishes Magnus that those who on account of sickness had been "perfused" instead of being "*bathed* in salutary water," as one translator gives it, must not, upon their recovery, be induced to "be baptized," supposing that the abridged rite,

the *aspersion* was not sufficient. It is evident that Cyprian regarded *baptizo* to be something more than "perfusion," or he would not have warned them against being baptized, but against being *re*-baptized.

Let us now ascend the stream of time from Cyprian. Let us see, if we find *sprinkling* and *pouring* generally used, or used at all, save in cases of sickness.

CYRILL, who flourished in the fourth century, in speaking of the baptism of Simon, says: "The body, indeed, both went down and came up, but the soul was not *buried* with Christ, nor was it raised." I have before me a longer passage to the same effect, in which he speaks of "*sinking down* three times *into the water*, and again emerging."

The APOSTOLICAL CONSTITUTIONS, though not of apostolical origin, are as old as the fourth century. They speak of "*immersion*, the dying with, the *immersion*, the rising with Christ."

EPHREM, a writer of the fourth century, speaks of Christ being "*immersed* in a small river."

BASIL, successor to Eusebius as Bishop of Cæsarea, and who lived in the fourth century says, "the bodies of those baptized are as if *buried in the water*."

GREGORY, Bishop of Nyssa, and author of the Nicene Creed, says that, "he who is baptized *into* water is *wholly wet*." He wrote in the original language of the apostles, and gives to *baptizo* the mean-

ing for which Baptists contend. Let the reader mark this!

AMBROSE, who lived also in the fourth century, says: "Thou wast *immersed*—that is, thou wast *buried*." He says baptism "is a similitude of death while thou *sinkest under*—and risest again, there is a similitude of the resurrection."

AUGUSTINE, the most celebrated of the Fathers, speaks of persons being "immersed."

CHRYSOSTOM, who flourished at the close of the fourth century, speaking of baptism, compares it to a *burial*, and speaks of "*sinking down in the water*," and of being "*hid all at once*," and of being "baptized and emerging."

SOCRATES, the historian, speaks of a "paralytic Jew, receiving baptism with sincere faith, being taken up from the pool of the baptistery," &c. Speaking of another case in the fifth century, he says the bishop "having directed the pool of the baptistery to be filled, led the Jew to it, in order to baptize him."

LEO, a Roman pontiff, in the fifth century, says "the true *immersion* resembles the three days *burial*," &c. But without wearying the reader with farther testimonies drawn from writers in different centuries, I will proceed in the next number to lay before him the testimonies of scholars and writers of the highest authority, mostly of a later time.

NUMBER VIII.

Immersion Changed into Sprinkling or Pouring—The Mode declared indifferent by Rome in 1311—Immersion the Common Practice of the English Episcopal Church in the reign of Edward VI, and Elizabeth, who were Immersed—What Stuart, Bunsen, Erasmus, and Wall say—Weak Children allowed by the Establishment to be Sprinkled in 1549—Mr. Wesley's action in 1732—What the Canons Apostolical say—Testimony of Eusebius, Venema, Stillingfleet, and others—Why Sprinkling was substituted for Immersion.

In this number I will conclude my observations upon the history of immersion, and will add the testimony of some of the best Pedobaptist authors relative to the change made in the mode of baptism. It surely becomes a matter of interest to understand *why* the change was made, if change there has been. I will first give the testimony of the EDINBURGH ENCYCLOPÆDIA, edited by the accomplished savan, Sir David Brewster. "The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome * * in 753, fled to * * France. While he remained there, the monks of Cressy * * consulted him whether, in case of *necessity*, baptism performed by pouring water on the head of the infant *would be lawful*, and Stephen replied that it would. But though the truth of this fact has been allowed, * * yet *pouring* or *sprinkling* was admitted only in cases of *necessity*. It was

not till 1311 that a council held at Ravenna declared *immersion* to be indifferent. In this country, (Scotland,) however, sprinkling *was never* practiced in *ordinary cases* until *after* the Reformation; and in England, even in the reign of Edward VI,* *immersion* was *commonly* observed." "From Scotland this practice made its way into England, in the reign of Elizabeth, but was not *authorized* by the Established Church."

PROFESSOR STUART. "We have now collected facts enough to authorize us to come to the following general conclusion respecting the practice of the Christian church with regard to the mode of baptism, viz: that from the *earliest ages* of which we have any account subsequent to the apostolic age, and *downward for several centuries*, the churches did generally practice baptism by *immersion*." He says the "*only exceptions*" were "cases of urgent sickness, or other cases of immediate and imminent danger, when *immersion could not be practiced*." He says that pouring and sprinkling, which "in particular cases had now and then been practiced," began to be "*gradually introduced* and became at length quite common." To this testimony I add that of Chevalier Bunsen, a scholar and statesman of great ability and learning. He thus writes: "The Western Church commenced her career under the guidance of Rome, with *some freedom of thought*.

* Edward VI, and Elizabeth were both *immersed*, as the record shows.

She abolished together with adult *baptism*, its symbol, *immersion*, and introduced *sprinkling* in its stead."

The Church of England practiced *dipping exclusively* longer than did the Continental churches. That great scholar, Erasmus, says: "With us (the Dutch) they have the water poured on them; in England they are *dipped*." This was written A. D. 1530. Dr. Wall says that in the early history of the Established Church, "the offices or liturgies did *all along* * * * *enjoin dipping*, without any mention of pouring or sprinkling. In 1549 exceptions were made in favor of weak children." Sprinkling began to prevail about 1550. (See Wall ¶II, c 9.) He also tells how the exception in favor of "weak children" was abused. He says: "It being allowed to weak children (though strong enough to be brought to the church) to be baptized by affusion, many fond ladies and gentlemen first, then by degrees the common people, would obtain the favor of the Priest to have their children pass for *weak children* too tender to endure *dipping* in water. Especially if some instance really were, or were but *fancied or framed*, of some child's taking hurt by it." This is what the great defender of infant baptism says. We see here how corrupting of God's ordinance leads to lying and deceit. Although such lying frauds were connived at by some unscrupulous "priests," it is well known that even as late as 1732, a minister in the Establishment could not administer

baptism except by *immersion* unless the child were declared to be too delicate to submit to the rite. I refer the reader to what Mr. Wesley said, as recorded in a previous number. I have seen in the possession of J. A. Egerton, Esq., of Warrenton, N. C., a copy of the liturgy of the Church of England, published in 1714. The rubric instructs the minister as follows: "And then naming it after them (if they shall certify him that the child may well endure it) he shall *dip it in the water* discreetly and warily, saying," &c. Dr. Wall, in speaking of the Westminster Assembly substituting pouring and sprinkling for immersion, holds this language: "They could not remember that fonts to *baptize in* had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that *sprinkling*, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery." He says, "that *all* countries which have *never* regarded the Pope's authority still practice *dipping*." The Greek or Oriental Church has never acknowledged the Pope's sway. Professor Stuart remarks: "The mode of baptism by *immersion*, the Oriental Church has always continued to preserve. They call the members of the Western (Roman) churches *sprinkled* Christians by way of ridicule and contempt. They maintain that *baptizo can* mean nothing but *immerge;* and that *baptism* by *sprink-*

ling is as great a solecism as *immersion* by aspersion." Dr. Stanley confirms this in his "Eastern Church."* So well and universally established was immersion, during the first four hundred years, that in the fourth century it was decreed by the "authority of the 'Canons Apostolical,' if a BISHOP or PRESBYTER baptized by any other way than *immersion* * * * he should be DEPOSED."

EUSEBIUS, Bishop of Cæsarea, A. D. 315, says, that "baptism was administered to those on beds of sickness by sprinkling or pouring; in *other cases* it was at this time by *immersion*." Did not Eusebius know what was the practice of his times?

VENEMA in his Ecclesiastical History, after stating immersion was the primitive mode, and the practice of the second century, says: "To the *essential* rite of baptism in the third century pertained *immersion*, and not aspersion, except in cases of *necessity*, and it was accounted a *half-perfect* baptism."

BISHOP STILLINGFLEET. "Rites and customs apostolical are altered—as *dipping* in baptism." In this connection I will introduce another passage from Prof. Stuart. He says the idea "that the mode of baptism was one of the *adiaphora* of religion, i. e., something unessential to the rite itself," "sprung up in the bosom of a church superstitiously devoted," &c. He says this idea thus originating in a super-

*See his testimony quoted in a previous number.

stitious church, "gradually increased until" all Catholics, except those of Milan, admitted it. He says farther that Protestants "have also *acceded* to the same views." Reader, if you love truth, ponder well this admission.

PROF. FRITSCHE, in his Bib. Theo., says: "With infant baptism, *still another change* in the outward form of baptism was introduced, that of sprinkling with water, instead of the former practice of *immersion.*"

TURRETINUS. "Plunging *was changed* into sprinkling."

MATTHIES. "That this rite has *been changed* is, indeed, to be *lamented.*"

FORMEY, in his Ecclesiastical History, says candidates "were dipped," but "when they administered baptism to *clinics* (bed-ridden persons) they made use of simple sprinkling." This, he says, was at the close of the second century.

PETAVIUS, says, "*immersion* is properly styled baptism, though at present we content ourselves with pouring water on the head." He says this is "not baptism."

CHAMIERIUS, says: "*Immersion* of the whole body was used from the beginning, which expresseth the force of the word baptize. * * It was afterwards *changed* into sprinkling."

SALMASIUS. "The *clinics only,* because they were confined to their beds, were baptized in a manner of

which they were capable." He says Novatus, "when sick, received baptism" by having water "poured upon the *whole body;*" "being *perichytheis, besprinkled,* not *baptistheis, baptized.*"

PAMELIUS. "Whereas the sick, by reason of their illness, could not be *immersed* or *plunged* (which properly speaking, is to be *baptized,*) they had the saving water *poured* upon them, or were *sprinkled* with it. For the same reason, I think, the custom of *sprinkling* now used, first began to be observed by the Western Church (Romish,) namely, on account of the *tenderness* of infants, seeing the baptism of adults was now very seldom practiced." Here we have testimony which shows that by corrupting the ordinance of baptism so as to allow *infants* to receive the rite, you open the way for another stupendous corruption, to wit, the gradual substitution of *sprinkling* for *immersion,* which alone is baptism according to Christ's own appointment.

GROTIUS. "The custom of *pouring* or *sprinkling* seems to have prevailed in favor of those that were *dangerously ill,* and were desirous of giving themselves up to Christ, whom others called *clinics.* See the Epistle of Cyprian to Magnus."

VON COELLN. "Baptism was by *immersion;* only in cases of the sick was it administered by *sprinkling.* It was held necessary to salvation except in cases of martyrdom."

RHEINWALD. "Baptism was administered by *immersion*, only in cases of necessity by sprinkling."

But I must reserve yet other authorities for another number. I wish the reader to be put in possession of the testimony of the most eminent Pedobaptists relative to the origin of pouring and sprinkling. He will see that they also testify specifically to the fact that *immersion* was the primitive apostolical mode, and that it *has been changed*.

NUMBER IX.

The Mode Changed—Why—Testimony of Neander, Winer, Geiseler, Du Fresne, Bishop Burnett, Lord Chancellor King, Knapp, &c.—Deductions Drawn.

I desire to detain the reader with other important evidence which establishes that the mode of baptism *has been* changed, and *why* the change was made.

NEANDER. "Only *with the sick* was there an exception," in regard to immersion.

WINER. "Affusion was at first applied ONLY *to the sick*, but was gradually introduced for others after the SEVENTH *century*, and in the *thirteenth* became the prevailing practice in the west.* But the Eastern (Greek) Church has retained immersion alone as valid."

GEISELER. "*For the sake of the sick*, the rite of *sprinkling* was introduced." This author is quite famous through his able church history. Historic investigation has been his *speciality*—above you have his judgment in the matter. Who will appeal from it?

DU FRESNE. "From the custom of baptizing by pouring or sprinkling *the sick*, who could not be *im-*

* England for instance.

mersed, (which is properly *baptism,*) was INTRODUCED the custom which *now prevails* in the Western (Roman) Church."

BISHOP BURNETT, (Episcopalian.) "The *danger* of dipping in cold climates may be a very good reason for changing the form of baptism to *sprinkling.*" The distinguished prelate gives up that the "form of baptism" has been "changed."

DR. TOWERSON. "The *first* mention we find of aspersion in the baptism of the elder sort was in the case of the *clinici,* or men who received baptism upon their *sick beds.*" He says the "*lawfulness* of any other baptism than by *immersion* will be found to lie in the *necessity* there may sometimes be of another manner of administering it." This writer was an Episcopalian.

SIR JOHN FLOYER. "The Church of Rome hath drawn short compendiums of both sacraments: in the eucharist they use only the wafer, and instead of *immersion* they INTRODUCED aspersion. * * * * I have given now what testimony I could find in our English authors to prove the practice of *immersion,* from the time the Britons and Saxons were baptized till King James' days, when the people *grew peevish with all ancient ceremonies,* and through the LOVE OF NOVELTY, and the *niceness of parents,* and the *pretence of modesty,* they laid aside *immersion.*" This writer was an Episcopalian, and has written a

work on the "History of Cold Bathing." Professor Stuart quotes him with approbation.

Dr. R. Wetham. He says "immersion was formerly the ordinary way of administering the sacrament of baptism." * * "Not only the Catholic church, but also the *pretended reformed churches* have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized. Nay, many of their ministers do it now-a-days by filliping a wet finger and thumb over a child's head, or by *shaking a wet finger or two* over the child, which is hard enough to call a baptizing in *any sense.*" This author is a Romanist, and is surely an impartial witness.

Lord King. "Though *immersion* was their usual custom, yet perfusion or sprinkling was not accounted unlawful; but in *cases of necessity*, that was used as in *clinic baptism*, which was, when *sick persons*, whose death they apprehended, were baptized in their beds." "It is true, indeed, this baptism was not generally esteemed as *perfect*, as the more solemn baptism; for which reason it was a custom of some churches not to advance any to *clerical orders* who had been baptized in bed by pouring or sprinkling." Bear with me, reader, whilst I ask a question or two. If pouring or sprinkling were really of apostolical origin, why all this hesitancy—this pleading of necessity—this refusing to promote

those who had only been sprinkled? The rule seems to have been *no immersion no ordination.* If pouring or sprinkling constituted *valid baptism* why were not all candidates baptized in that way? Why reserve that form of administration for the very sick and the dying? Now if apostolical, then pouring must be valid, and if valid, *why not give it to all?* If our Saviour truly instituted sprinkling, why not sprinkle all—why restrict it?

Dr. George Knapp. "Immersion remained common a long time after, (the apostles,) except that in the *third century,* or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion." He says a "controversy arose concerning it, so UNHEARD of was it, at that time, to baptize by simple *affusion.*"

Dr. Storr, Professor in the University of Tubingen, says that immersion "had been so received" by the ancient church, that "baptism of the sick" by "the affusion of water" in "the third century," "was by some *entirely rejected,* by others far less esteemed than the baptism of the rest * * who had been *bathed.*" He laments that immersion has found a substitute in sprinkling and pouring.

Deylingius says that immersion was "alone in use when the apostles lived," but after their death, "the baptism of clinics became known, when *disease* and other *extreme necessity* prohibited immersion."

Valesius. "Rufinus rightly translates this *per-*

fusum, (poured about.) For those who were sick were baptized in bed, since they could not be immersed by the priest, they were only poured (*profundebantur*) with water. Therefore, baptism of this kind was *not customary*, and was esteemed imperfect as being what appeared to be received by a man *laboring under delirium*, not willingly, but from fear of death. In addition, since baptism properly signifies immersion, a pouring of this sort *could hardly have been called a baptism.* Wherefore clinics (for thus they were called who received baptism of this sort) *were forbidden to be promoted to the rank of the Presbytery*, by the canon of the council of Neo Cæsarea."

BARONIUS. "Those who were baptized upon their beds were not called *Christians*, but *clinics*."

I have thus, at much length presented a mass of evidence of overwhelming weight. It should carry conviction to every mind. If what these very learned authors say will not satisfy the reader that immersion was the primitive mode of baptism, then he is not surely open to conviction. I feel fully warranted, from the character of the witnesses, and the nature of their evidence, to draw the following conclusions:

1. That DIVINE AUTHORITY never appointed nor sanctioned any practice other than immersion. If you hesitate at this, read over again the testimonies presented in this and the preceding numbers.

2. That learned and discreet PEDOBAPTISTS assert that the mode of baptism has been changed—that for immersion, pouring or sprinkling has been substituted.

3. That the change was by man, and not by God.

4. That sprinkling or pouring, therefore, is an institution of man and not an ordinance of God.

5. That pouring was first substituted for immersion by the authority of man to meet the cases of clinics, or sick persons.

6. That it was resorted to on the plea of necessity, and was regarded as an imperfect baptism, and therefore a curtailment of the institution of God.

7. That this change or innovation only made its way gradually, and for centuries was confined exclusively to the sick.

8. That pouring was never adjudged to be equally valid in *all cases* before A. D. 1311.

9. That even after the Council at Ravenna, in 1311, had so decreed, immersion almost universally prevailed in Europe, in England, in Scotland, and throughout the Eastern church. In the latter it prevails universally at this day.

10. That those who now practice pouring or sprinkling, act without Divine warrant, use a ceremony unauthorized by the Great Head of the church, who alone has the power to appoint or to repeat *posi-*

tive institutions, and are teaching for doctrines the mere commandments of men.

So, at least, I am justified in asserting, if the scores of writers from whom I have quoted knew that concerning which they affirm. They are men of the highest reputation for scholarship, are rigid Pedobaptists, and exerted a large influence in their day. Among those quoted from and relied upon are theologians, commentators, and historians. They all tell the same story—testify to the same truths. I think the considerate reader will be fully assured that immersion was the original apostolic practice. If so, will he not receive that rite if already he has not obeyed the positive command of his Saviour?

"He that hath my commandments and KEEPETH THEM, he it is that loveth me."

NUMBER X.

The Design of Baptism—Opinions of Drs. Boyer, Broadus, Boardman, &c.—Immersion only meets the end for which Baptism was appointed.

Having in the previous numbers, at much length, collated the statements of the most learned scholars and divines, with reference to the now controverted question of the way in which the rite of baptism was administered in apostolic times, and in the centuries immediately succeeding, before entering upon the discussion of certain points of conspicuous importance, I think it both necessary and judicious to here offer some brief remarks upon the *general design of baptism*. By pursuing this course, we shall be better qualified to appreciate the discussion which is to follow.

It is conceded by all religionists, except the Quakers, that our Lord and Saviour instituted the ordinance of baptism. But, unlike the other ordinance that He appointed for His church on earth, baptism is to be performed but once, and it is therefore a question of vast importance, that when performed, it should be in accordance with His appointment, i. e., that it be rightly done. "A duty which God has expressly commanded, and which needs to

be performed but once, surely ought to be done rightly, so that no doubts of having obeyed that command could ever arise to harrass the mind, or distress the conscience."*

The ordinance of baptism was to be of perpetual duration—to remain a permanent rite of the church until the close of the dispensation of grace. It is scarcely necessary to detain the reader with any argument to establish that which is so uniformly acknowledged. But, lest some persons should take advantage of the omission, I remark

1. That in the great commission where the ordinance is commanded, there is no intimation given that it is to be limited in the smallest degree. Indeed, throughout the New Testament, wherever this rite is referred to, we find that there is nothing to justify any one in concluding that it was to ever cease. It was to be a perpetual rite, and was never to be *altered*. I remark

2. That the uniform practice of the apostles, with their continually recurring injunctions to believers to be baptized, would go to show that they deemed the obligation to observe this ordinance to be perpetual—that as long as there was a believing soul *un*baptized, there was a fit subject for the administration of the rite. I remark

3. Our Saviour never changed the ordinance. No passage containing the faintest intimation of a

* Bailey's Manual.

change can be found in the New Testament. I remark

4. That the Saviour never delegated his prerogative to change a positive institution to any of his apostles or followers, much less to alter, mutilate, or limit the ordinance of baptism. No one will pretend to find any such authority, except Romanists and their imitators. I remark

5. That the close connection existing between the Lord's Supper and baptism, would clearly indicate that they were to be observed as long as there was a soul to be saved—the one introducing him by symbol into the fold of Christ; the other to symbolize that soul-nourishment necessary for growth in grace. The Redeemer positively enjoined that the Lord's Supper should be observed, from time to time, by all believers, until His second advent. In the Commission "our Lord contemplates the process of evangelization as continuing through time, and expressly promises His presence to the world's end. But He contemplates the administration of baptism as co-extensive in both space and time with evangelization. He commands that it be made thus co-extensive."* *Why* the rite of baptism should continue, without limitation, will clearly appear, when we consider the *design* of Baptism. A few remarks upon this point will be found pertinent to the discussion. I might content myself with the simple remark that

* Prof. Pepper, of Newton Theological Institution.

baptism was intended to represent the great change wrought in the soul through the power of the Holy Spirit, and which is commonly designated as regeneration, or "being born again," or the "new birth." But as a correct apprehension of the design of baptism is necessary, in order to see the great importance of administering it, as it was appointed by Christ, it will be necessary to extend my observations.

God has appointed a *symbol* to represent a deep work of grace in the soul. Truth "does not become whole and triumphant till she issues forth in symbol, * * for thus alone is her latent omnipotence liberated."* The believer in Jesus having come to a saving knowledge of the truth, and been regenerated by the Eternal Spirit, will naturally desire "to declare these mighty truths." What then are the leading truths to be symbolically represented? The answer to this is well and sententiously stated by Dr. Boyce, of Greenville Theological Seminary, to be, 1. "The cleansing influences of the Holy Spirit." 2. "The union of the believer with Christ in death." The former is represented by "the use of water in baptism;" the latter by the "act of immersion." In accordance with this *double* view, Dr. John A. Broadus urges that the words, "Arise, be baptized, and wash away thy sins," &c., teach that baptism "is emblematic of purification;" whilst the words, "Know ye not that all who were baptized unto Jesus

*Rev. G. D. Boardman, D. D.

Christ were baptized unto His death? We were buried, therefore, with Him by the baptism unto His death; that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life;" and the well known passages in Colos. ii, and First Peter iii, 21, teach that baptism is intended "to symbolize burial and resurrection." This eminent scholar says farther, in the same connection: "Baptism has direct and especial reference to the death of Christ, to his burial and resurrection; and signifies that the believer, through faith united to Christ, has spiritually died to sin, and risen to live a new life." He says that baptism "is precisely fitted to symbolize both at the same time. The *element employed*, water, represents purification; the *action performed*, immersion, represents burial and resurrection. If we should immerse in something else than water, it would lose the former part of the meaning, (purification;) if we should use water in some other way than immersion, it would lose the latter part," (death to sin, and resurrection to newness of life.)

A recent writer* represents a variety of things as expressed by the immersion of the believer. 1. *Confession of sinfulness.* Two figures are employed by the Holy Spirit to set forth His conception of sin. *a*, That of *death; b*, that of *uncleanness.* 2. *The convert's entrance upon a holy career.* The Holy

*Dr. G. W. Boardman.

Spirit employs a number of figures to set forth its conception of the new state into which the regenerate sinner enters. *a*, The term *life*. As death is the standing type of sin, so life is the standing type of righteousness; *b*, a life of *righteousness* or *purity* is to be also represented by symbol. What shall it be? We are to symbolize the believer's death to sin, his resurrection to life, his total defilement, his total purification. 3. *The instrument and power by which he has been quickened and purged.* *a*, The *death* of the Son of God; *b*, the believer is an actual *participant* through faith; *c*, his resurrection to a life of *purity*. 4. *A resuscitating and cleansing power divinely efficacious.* The sinner owes his salvation to Christ Jesus, crucified and buried, but risen. It is upon His resurrection that Christ rested the validity of His claims as the Messiah of God. The Scriptures represent the believer not only as having participated in Christ's death, but as having participated in His resurrection. In virtue of the believer's mystical union with Christ, Christ's death was his death, and Christ's resurrection his resurrection. To symbolize one, is manifestly as important as to symbolize the other. In baptism, both are accomplished. 5. *The coming resurrection of the body and the heavenly immortality.* It is one of the grand, fundamental, characterizing truths of the gospel, that Jesus Christ hath abolished death, and brought life and immortality to light, being Himself the resurrec-

tion and the life. The believer needs a symbol to represent outwardly his inward assurance that death, through Christ, has lost its sting, being swallowed up in victory. Can this be done? What shall the symbol be? All the above points are to be comprehended, and one symbol must be employed. What shall it be? "The believer and his Saviour at the extremes of their conditions are to be comprehended—the believer is his death and filth, and also in his quickening and spotlessness; the Saviour at the nadir of His humiliation, and also at the zenith of His glorification." "The first problem" for the believer "is to symbolize *his own spiritual death;* the second, *his own spiritual resurrection;* the third, *his own total defilement;* the fourth, his *own total purification;* the fifth, the *atoning death* by which *he has been made alive and cleansed;* the sixth, the *accrediting* and *joy-giving resurrection;* the seventh, *the resurrection of his own body,* and so the *heaven to come.*" All this is beautifully accomplished by the immersion of the believer in Christ. The death to sin and resurrection to life are symbolized "by being buried by baptism into death." The total defilement of the sinner and the total purification of the believer are symbolized by being "baptized" and thereby "washing away thy sins," (Acts 22, 16.) So belief in a burial and risen Mediator, a participation in his death and resurrection, a confident expectation of sharing his blissful immortality, are most

strikingly symbolized by submitting to baptism—descending into the liquid tomb and emerging. I have thus tried to present rapidly a mere outline of the argument pursued by Dr. Boardman in his very impressive and beautiful lecture on "Baptism a Symbol." I have done even the abstract of his argument injustice, owing to the necessarily brief way in which I have been compelled to present it.

If the views presented above be correct, how can *sprinkling* or *pouring* answer the ends for which the ordinance of baptism was appointed by the Great Head of the Church Militant? *Immersion* is absolutely and unmistakably essential, in order that the design of baptism should be met. It is not a mere accident, but is truly the *very essence* of the rite itself.

To conclude, then, these observations, I feel satisfied that the true view of *the design of baptism* is that given briefly by Drs. Boyce and Broadus, and more elaborately set forth by Dr. Boardman—that it is to symbolize the burial and resurrection of Christ, and the death of the believer to sin, and his resurrection in newness of life, to holiness and to God, in Jesus Christ; and secondly, the purification of the sinner through "the cleansing influences of the Holy Spirit." The view sometimes presented with great confidence that baptism is simply emblematical of the purification of the believer, stops far short of the whole truth; it leaves out the great work of Christ

wrought through His sacrificial death and triumphant resurrection, and the never to be forgotten fact that the believer "becomes a new creature, not in his solitary, separate self, but in Christ Jesus, the crucified and risen."* It is only in the *immersion* and *emersion* of the believer in Christ that these important ends are met. Adopt any other practice—substitute any other use of water, and you fail to symbolize the greatest facts connected with the salvation and purification of the soul.

* Prof. Pepper.

NUMBER XI.

Discussion of Baptizo—Dr. Campbell's Testimony—R. Watson against Socinians—The result of Prof. Curtis' Examination—Dr. Mell and President Shannon on the use of words employed to Express the Application of Water, &c.

I purpose now to enter upon a discussion of *baptizo* and its derivatives. As only this word and its derivatives are used in the New Testament with reference to the rite of baptism, it may be important to offer some considerations with reference to it, which greatly impressed my own mind, and had no little influence in determining my final action. I have in previous numbers furnished the reader with a striking list of authorities who admit that the word *baptizo*, in its native, primary sense, means *to plunge, to dip, to immerse*. Let the reader recur to these concessions before he reads the remarks about to follow.

Baptizo is a Greek word having an English termination. The English translators, by the order of James I, did not translate *baptizo*, but merely transferred it to our language. This is to be greatly regretted, as it has been the *fons mali* of a vast range of discussion. The celebrated Dr. Campbell, President of Marischal College, Aberdeen, Scotland, to

whom I have had occasion to refer more than once, says, with reference to this failure of the translators to correctly render *baptizo:* "We have deserted the Greek names where the *Latins* have deserted them, and have adopted them where the *Latins* have adopted them. Hence we say *circumcision*, and not *peritomy* (Greek *peritome*,) and we not say immersion, (Latin *immersio*) but baptism." In this instance retaining the Greek, or only anglicizing it. Dr. Campbell continues: "Yet when the *language furnishes us with materials for a version so exact and analogical*, such a version conveys the sense *more conspicuously* than a foreign name. For this reason, I should think the word *immersion* a better English name than *baptism*, were we now at liberty to *make such a choice.*" This is the judgment of a very profound scholar and thinker. But are we not "at liberty" to make such "a choice?" It is to be hoped so! If this translation had been correctly made, then we would have read in Mark xvi, where the great commission is recorded: "He that believeth and is *immersed*, shall be saved," &c. Such was the command as given by our Saviour himself. Dr. Richard Fuller very pointedly remarks that "to charge Him with wrapping up His meaning in an *obscure phraseology*, is impious, it is to accuse Him of the enormous guilt of the Roman tyrant, who *hung* his laws so high that people could not read them, and then inflicted severe punishment for their

infraction." He says that the translators have shown that the pretext that there was difficulty in the word *baptizo* is unfounded, for "in the case of Naaman, (II Kings) the Septuagint, (the Greek translation of the Old Testament,) uses *baptizo*, and the (English) translation renders it dip. 'Then went he down and dipped (*Ebaptisato*) himself seven times in Jordan.'"

The Baptists are evidently right, then, when they contend that there is in the *word* used by our Saviour, when he authorizes his disciples to baptize, a meaning sufficiently plain, definite, and exclusive to imply *necessarily*, that the rite of baptism is invariably to be performed by *immersing the whole body* in water. STUART felt this when he admitted that "*baptizo* in the New Testament, when applied to the rite of baptism, does, in all probability, involve the idea" of immersion. Hence, the very learned DR. CAMPBELL declares, that "*baptizo*, both in SACRED authors and in *classical*, signifies *to dip, to plunge, to immerse*," and that "it is always construed suitably to this meaning."

So all the learned dust which industrious partisans have been able to throw around Classic and Hellenistic (sacred) Greek, has really availed them but little, as honest investigation has scattered it as leaves are scattered by the autumnal storm. They seem to have forgotten or ignored the fact that "when God has spoken *to men*, he has spoken in the language *of*

men, for he has spoken *by men*, and *for men*." I submit the following passage which occurs in Watson's Institutes, a work of great merit, and an especial favorite among my Methodist brethren. That profound thinker is opposing the doctrines of Socinus, who contended that the "apostles employed terms in reference to the death of Christ which did not convey the idea of expiation." He thus argues: "The use to be made of this in the argument is, that as the apostles *found the very terms they used* with reference to the nature and efficacy of the death of Christ, fixed in our expiatory signification among the Greeks, they could not, *in honesty*, use them in a distant, figurative sense, much less in a contrary one, *without giving due notice* of their having invested them with a new import." Again he says: "In like manner, the Jews had their expiatory sacrifices, and the terms and phrases used in them are, in *like manner*, employed by the apostles to characterize the death of their Lord, and they would have been as guilty of misleading their Jewish, as their Gentile readers, *had they employed them in a new sense, and without warning, which, unquestionably, they never gave*." Now, I ask the reader if Watson's argument is not just and forceful? I ask him farther to apply it to the controverted subject of the mode. I contend that Christ "found the very term he used with reference" to the ordinance of baptism "fixed" in its "signification among the Greeks," and that he

could not without being "guilty of misleading" his disciples, (and who is brazen and wicked enough to affirm or suggest so blasphemous a thing?) have employed this word in "a distant, figurative sense," or in a "new sense," "much less in a *contrary one*," "without giving due notice of his having invested it with a new import." This he "unquestionably never gave." It was so with the apostles. The Evangelist Luke tells us that he intended to write concerning "ALL that Jesus began to do and *to teach*," and that "having had *perfect understanding* of *all things* from the first," he meant so to write that the reader "might know *the certainty* of things." He consequently informs us concerning many things that the apostles said and did. Now if Luke, the writer, or those about whom he writes, employed *baptizo* in a "new sense," or gave to it a "figurative, distant sense," or a "contrary sense," and yet without any "due notice or warning," I ask if their conduct was not extremely reprehensible—nay, was it not, according to Richard Watson, *dishonest?* If they used *baptizo* to designate *to pour* or *to sprinkle*, (which was to give it a meaning it never had,) and still "without due notice," (and they do not remotely *hint* at such a thing,) then they are *deceivers*, and so far from giving "certain knowledge" of what Christ did, and what he requires or commands, we are altogether in the dark, and have "no perfect understand" of either Christ, his Gospel, or his Kingdom. But they did

no such thing. They employed *baptizo* just as the Greeks understood it then, and understand it now—giving it the usual, common, native, primary signification. They could not possibly as honest men do otherwise without giving information of the fact.

The true question then dividing the Baptists from their opponents is one of *interpretation*, i. e., whether a command to *immerse* is really given in the command *to baptize*. After the unanswerable arguments of Carson and others, (and all attempts at an answer thus far have *signally* failed,) this question ought to be put to rest forever. The concessions, too, so abundant and clear, of the long list of eminent scholars and divines (not one of whom was a Baptist,) I have given, ought to silence ever hereafter all cavilling upon the subject.

Professor Curtis, in his admirable work upon the "Progress of Baptist Principles for the last Hundred Years," after examining Stuart, Campbell, Robinson, Bloomfield, and others, in their *critical researches to determine the meaning of baptizo*, records this opinion, and the candid reader who has accompanied him in his interesting labors must admit *its fairness*. Says he: "Thus every use of the word, Classic and Hellenistic, literal and figurative, contributes to show that the *command to baptize* is a command *to immerse*, and that the word is never used literally (or even figuratively) without reference to this, the *radical idea* of the word, so

that our word *to dip* is its perfect equivalent." The meaning of the command being, thus satisfactorily arrived at, it would really appear too plain for argument what we are to do upon making a profession of faith. "Arise, and be *immersed*," is most clearly the divine injunction.

The following passage from the excellent work of Prof. Mell is so germain to the subject matter, that I cannot withhold it from the reader. I invite the reader to pay special attention to the remarkable facts he gives. He says: "The Greek language is very copious, and has a particular word to express every motion, application, and use of water. For to sprinkle, it has *raino* or *rantizo;* for to pour, *cheo* or *ekcheo;* for to wash the hands, etc., *nipto;* for to bathe, *louo;* for to wash clothes, *pluno;* for to purify, *agnizo* or *kathairo;* and all these words are used in the original of the Septuagint and the New Testament. The translators of our present English version were Pedobaptists; and they use in their translations the word POUR and its *derivatives* more than *one hundred and fifty* times; the word SPRINKLE more than *sixty* times; the word DIP and its *derivatives* more than *twenty* times; the word PLUNGE *once;* and the word PURIFY a *score* of times. The word *baptizo* and its *derivatives*, when connected with the ordinance, they were forbidden to translate. Now the point of our present argument is this: "In no case where the *original* means clearly *pour, sprin-*

kle, or *purify*, (leaving out of view the references to the ordinance,) is *bapto* or *baptizo* used; and in no case when it means to dip or immerse, is *raino* or *rantizo*, *cheo* or *ekcheo*, *agnizo* or *kathairo* used. Nowhere do our translators render *bapto* or *baptizo*, by *sprinkle*, *pour*, or *purify;* and *raino* or *rantizo*, *cheo* or *ekcheo*, and *agnizo* or *kathairo*, by dip, plunge, or immerse." He refers to Leviticus iv: 6, 7, where *bapto* is translated *dip*; *raino* is translated *sprinkle;* and *ekcheo* is translated *pour*. The facts contained in this extract must appear very significant to every thoughtful mind. Hinton says is his History of Baptism: "Is it too much to ask, that seeing *baptizo* is never found in the New Testament applied to sprinkling or pouring, but always to immersion, in future, those who *pour or sprinkle*, will cease to falsify the word *baptizo*, and speak of *rhantizing*, or any other word that approximates in some slight degree to the process, rather than be so absurd as to use a word the most remote that possibly could be found in the Greek language."

President Shannon, of the College of Louisiana, in the third volume of his work, "The Christian Preacher," gives us the benefit of his own researches in regard to this word under discussion. He says: "While I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words *dip*, *pour*, *sprinkle*, and *wash*, in their various modifica-

tions, occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint. *Dip*, I found in twenty-one passages. In all of these except one, *bapto* or *baptizo* is found in the Greek. The one exception is in Gen. xxxvii: 31, when Joseph's brethren took his coat and dipped—*emolunan*, smeared or daubed—it in the blood of the kid. Mark the great accuracy of the Greek here—the idea is that of smearing or daubing, and the Septaugint so expresses it.

"SPRINKLE, in some of its forms, I found in twenty-seven passages. In not a single instance is *bapto* or *baptizo* used in the Greek.

"POUR I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with BAPTO or BAPTIZO in the Greek.

I found *wash* in thirty-two cases, where reference was had, not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was BAPTO or BAPTIZO found, but NIPTO invariably."

Reader, is not this very strange—nay, is it not wonderful if *baptizo* means indifferently, plunge, pour, or sprinkle, and some Pedobaptists are right? Why should *baptizo* be *exclusively* and *invariably* used to express the rite of baptism, unless really baptism was a specific act, which this word precisely expressed, and which no other word in the Greek language would?

The following remarks from the elegant pen of Rev. Dr. J. L. Reynolds, of Columbia, S. C., are so unusually suggestive and valuable, that I deem it right to copy them in this note. They appeared in a letter written to the *Religious Herald*, in the year 1866. Dr. R. says:

"A thorough oriental scholar is rare, in this country. It has recently been my good fortune to see one such, and I embraced the opportunity to ask a good many questions. The person to whom I allude is an Israelite, a man of unusual erudition, familiar with Hebrew, biblical and rabbinical, Chaldee, Arabic, which he speaks freely, and many others of the Semitic languages. His reading of Hebrew was perfect music. I never knew before how much melody lay hidden to our uncircumcised ears in that noble tongue.

"Having inquired whether the Hebrew word *tabal* ever means any thing but immerse or dip, even in conversational use, he promptly replied in the negative, and asking me for a Hebrew Bible he opened at the 14th chapter of Leviticus, to show its biblical use. This chapter, he remarked, contains words descriptive of the various applications of water, *dipping*, *sprinkling*, *pouring*, *washing*, and they are all different. No one of the words is ever used for any of the others.

"Our Lord delivered the commission recorded by Matthew, in Chaldee, the language spoken by his disciples. That language, slightly differing from Hebrew, contains these words, and our Lord must have used one of them. He did not employ an ambiguous or uncertain term. He commanded his disciples either to immerse, sprinkle or pour. *He could not have used a word susceptible of all three of these meanings; for the language did not contain it.* The simple question then is, does the Greek word in Matthew correspond to the Chaldee word signifying to immerse or to sprinkle or to pour? Can any

scholar hesitate to believe that *baptizo* is the Greek rendering of *tabal*, to immerse? *Upon the hypothesis that* BAPTIZO *means to immerse, to sprinkle* AND *to pour—all three—there is no word in Hebrew or Chaldee, in which our Lord could have given his commission to his disciples.* The supposition, therefore, that the ward means indifferently, any one of these things, is preposterous. The only ground open to the scholar, is that occupied by Moses Stuart; that, although the word means *immerse* and nothing but immerse, our Lord did not intend by it to designate the particular *mode of application* but only the *use* of water, in the sacred ordinance. And this remands us to the inquiry, whether our Lord meant what his words most obviously imply. However, it was not my purpose to discuss the subject of baptism, but merely to record a philological fact upon the testimony of a learned orientalist."

NUMBER XII.

Discussion of Baptizo continued—Dr. Fuller quoted—Pendleton on "pouring" a Man—C. Taylor on the pouring out of the Spirit—Dr. Mell on Materializing the Spirit—What Neander says.

I continue my observations and quotations upon *baptizo*. Dr. Mell says "If *bapto or baptizo* does not mean *to immerse*, then there is no word in the Greek language that can express that act. If there is, what is it? Some have claimed that *kataduo* is a more specific term than *baptizo* to express to immerse or plunge. If this be so, it is very singular that the Holy Spirit did not employ it. It is equally singular that classic writers failed to employ it when endeavoring to convey the idea of dipping." Dr. Mell is a fine Greek scholar. Hear what he says: "I maintain that *kataduo* has not the meaning of *dip* at all." I refer the reader to his work for the proof he offers.

The discussion, then, of the Greek word *baptizo*, which is invariably employed when the ordinance of baptism is referred to, ought of itself to forever decide this whole controversy. And so it would but for the heated prejudices of the human mind. The pure and spiritual Fenelon, and the saintly Thomas a Kempis, were so blinded by education and custom,

that they boldly defended the terrible corruptions of the Romish Hierarchy. In these latter times truly religious and intelligent men are found earnestly contending for the validity of pouring and sprinkling, in spite of the conclusive evidence which modern research and learning have afforded in establishing that *baptizo* means to immerse and nothing else. There could not possibly be any difficulty in ascertaining what this word really means if all men were candid and teachable. It is passing strange that writers who claim to be learned and fair-minded, should endeavor to attach three meanings to this word, when the most gifted Greek scholars, after laying all Greek literature under contribution, have been unable to discover *one solitary example* where it ever means *sprinkling or pouring.* I know that some of them deny this, but if the reader will pursue the investigation with patience and candor, he will find that all the passages they collate which they claim to furnish evidence in their favor, (like those cited by Prof. Stuart from Dionysius, of Halicarnassus, and from Plutarch,) when critically and fairly examined, testify unmistakably to the truth of the assertion that *baptizo* has no other meaning than *immerse.* If so, then it cannot possibly mean pour or sprinkle. "These are entirely different actions. They would require, too, a different phraseology. I *immerse* a man, but I do not *pour* a man, I pour the water." So with *sprinkling;* water is sprinkled,

not the man. In showing the absurdity of claiming that *baptizo* has three meanings—to pour, to sprinkle, and to immerse—Dr. Richard Fuller observes: "Suppose the word *saw*, meant *a saw*, and *an axe*, and *a nail;* how could a carpenter know what I mean when I ask for a saw? To say that a word means *three distinct things*, is to say it means *neither of them.* If there were such a word, we should have to employ some other word to show which of the three things we intend. And this is true of the most general words. *Ride*, for example, means one thing; it means ride. You may ride in different ways, but it is still riding. *Ride* cannot mean *ride*, and *eat*, and *walk*." He says that *baptizo* "no more means to *pour or sprinkle*, than it means *to fly.* Is it presumption to assert that the English word immerse means immerse and nothing else? But in Greek *baptizo* means immerse." If *baptizo* means immerse, as all denominations admit, although they claim more, it is not possible it seems to me for it to mean pour and sprinkle too. "Immerse, sprinkle, and pour, are *three distinct ideas*, expressed by different words in all languages." No man in his right mind would think of "immersing an object"—say, an apple, and then contend that he had "sprinkled it." This remark is as applicable, "says President Shannon," to the Greek as to the English. Indeed, it is well known that the Greek excels in the *precision* and *fidelity* with which it expresses different

ideas, and even *different shades of the same idea*, by the same words."

A few words more in this connection. Has it ever occurred to the reader that it is very remarkable, if *baptizo* means sprinkle or pour, that "water is never said to be *baptized upon* the subject of the ordinance, and that the *water* is *never* said to be *applied*." Truly, then, does the Rev. J. M. Pendleton express himself, when he says: "If *baptizo* means sprinkle or pour, the water is baptized, not the person. We cannot speak of *sprinkling* a man without an ellipsis or figure of speech." "A man cannot be *poured*, because pouring implies a continuous stream of the substance poured. I say again, if baptize, in the New Testament, means sprinkle or pour, the *water* is baptized. But nowhere is water found in the objective case, after the verb baptize, in the active voice, and nowhere is it in the nominative case to the verb in the passive voice. We never read, I baptize water upon you, but I baptize you. It is never said, water was baptized upon them; but it is said: they were baptized, both men and women." Therefore, baptize cannot possibly mean pour or sprinkle. Only substitute immerse for pour, and all is natural, simple, and beautiful. Taylor in his much vaunted book—alike remarkable for its boldness and its intense sophistry—has the following, on page 120, on the "pouring down of the Holy Ghost." He says: "Try both these irreconcilable

propositions by the substitution of their synonyms. 'John *plunges* you in water; but ye shall be *plunged* in the Holy Ghost.'" He is pleased to apply the following blasphemous language in derision of the words employed by the Holy Spirit: "Shocking abuse of language and principle!" That is, it is a "shocking abuse of language and principle" for the Holy Spirit to declare that our Saviour uttered these memorable words: "John *immersed* you in water; but ye shall be *immersed* in the Holy Ghost." Professor ROBINSON (high Pedobaptist authority) translates this passage: "He shall baptize you in the Holy Ghost," &c. The meaning of all such expressions, as Dr. Fuller remarks, is apparent: "So abundant shall be the influences of the Holy Spirit that ye shall be bathed in them. It is a prediction that Jesus would *immerse* his people in the illuminating and purifying influences of the Holy Ghost." It will not be denied that the Greek fathers best understood their own language—the language of the New Testament. Hear Theophylact on these words: "That is, he shall *inundate* you abundantly with the gifts of the Spirit." Hear also Cyril, of Jerusalem: "For as he that *goes down into* the water and is baptized is surrounded on all sides by the water, so the apostles were *totally baptized* (immersed) by the Spirit." But Taylor thinks that it is decent, and according to the analogy of faith, of grammar, and of language, to translate these words: "The Holy

Ghost shall be *poured* upon you; *shed* upon you; *fall* upon you; as John *pours* water, *sheds* water, *lets fall* water upon you," &c.

The Holy Spirit wrote: "John immersed you in water, but ye shall be immersed in the Holy Ghost." Mr. Taylor would have you change the construction by saying, "The Holy Ghost shall be poured," &c. But that will do violence both to grammar and language and the "analogy" will not be preserved. If he insist upon *pouring* as the translation, then it will read: "John *pours you* in water, but you *shall be poured* in the Holy Ghost." A very "shocking abuse of language and principle!" To this idea of the pouring out of the Spirit there are many and great objections, as Dr. Mell suggests. It *materializes* the Holy Ghost. It undertakes to tell the *mode* of the Spirit's operations, which expressly contradicts John iii: 8. It absurdly places the Holy Spirit *above* us and *confines* Him there. God is *omnipresent*. If pouring is to be taken as a fit symbol to represent the manner of the Spirit's operations, so must a rushing wind, a breath, an emission of sound, shining forth of light, an annointing, a well of water springing up, a stream, drinking. To all these, the operations of the Spirit are compared. The truth is, the pouring out of the Spirit is a figurative expression, as are the others.

Before leaving this part of the subject, I will submit the remarks of one of the profoundest Pedobap-

tist scholars of this or any age. The candor of the exposition and the fidelity of the passage to the teachings of inspiration, will appear in striking contrast to the performance of that literary acrobat, C. Taylor, as he fairly vaults into the linguistic arena.

NEANDER, in his "Life of Christ," thus felicitously expresses himself: "He (Christ) it was that should baptize them with the Holy Ghost and with fire; that is to say, that as his (John's) followers were *entirely immersed* in the water, so the Messiah would *immerse the souls of believers in the Holy Ghost* imparted by himself; so that it should thoroughly penetrate their being, and form within a new principle of life. And this spirit-baptism was to be accompanied by a baptism of fire. Those who refused to be penetrated by the Spirit of the Divine life, should be destroyed by the fire of the Divine judgments."*

*BAPTISM OF THE HOLY GHOST.—In the fourth volume of Lange's Commentary, just issued, the author of the exegetical notes—Dr. Lechler, Professor of Theology, and Superintendent at Leipsic—says, on Acts i: 5, "The gift of the Spirit is here termed baptism, and is thus characterized as one of most abundant fullness, and as a *submersion* in a purifying and life-giving element. The term and the image are both derived from the water-baptism of John."

NUMBER XIII.

What forty-eight standard Greek Lexicons say—Thirty-three Learned Pedobaptist Authors testifying that the proper meaning of Baptizo is to Immerse—Their Language Quoted.

I have already remarked that *baptizo* has never been translated. It was merely adopted into our language. The termination was simply changed, and *baptizo* became baptize. If the meaning of this word can be found, then the controversy is forever settled. How can this meaning be ascertained? About any other word, you would say, the direct way will be to consult the various Greek lexicons. Why not, then, resort to them in this case? Let us then turn to them that we may ascertain

WHAT GREEK LEXICONS SAY BAPTIZO MEANS.

I will not consume the space allowed me with quoting what really they all say. I will give the sum of their evidence. The celebrated Presbyterian, Dr. N. L. RICE, gives us the result of his researches among Greek dictionaries, in his work on baptism, and in his debate with Alexander Campbell. He quotes from twelve. EVERY ONE says that *baptizo* means *dip or immerse,* whilst NOT ONE says that it means *pour or sprinkle.* Nor do any of the twelve

assign to *baptizo* any meaning that does not admit of immersion. The thoughtful reader will say very good thus far for the Baptists. But let us pursue this investigation farther. The following are the authors quoted by Dr. Rice: Scapula, Hedericus, Stephanus, Schleusner, Parkhurst, Robinson, Schrivellius, Groves, Bretschneider, Suidas, Wahl, and Greenfield. I propose now to extend this list. The following legicographers unite in giving to *baptizo* the meaning of *to dip, to plunge, to immerse,* whilst none of them say it means to *pour or sprinkle,* viz:

Pasor, Donnegan, Dr. John Jones, Prof. Rost, Bass, Pickering, Stokius, Robertson, Suicerus, Leigh, Richardson, Passow, Castell, Constantin, Schœttgenius, Trommius, Minterest, Bagster, Michaelis, Schaaf, Guido, Fabricius, Schindler, Buxtorf, Paschal, Auscher, Mekitar Vartabed, Alstedius, Wilson, William Young, Bailey, Butterworth, Ash, Lcusden, and Walderus. These added to those quoted by Dr. Rice, make no less than FORTY-SIX STANDARD LEXICONS, made in different ages, in different countries, by the learned of different denominations, and still agreeing in giving to *baptizo*—the word always used in the New Testament to express the idea of baptism—the meaning of *to immerse or to plunge,* and none of them indicating remotely that it ever means to pour or sprinkle. And yet people knowing this, will still sprinkle adults and vow solemnly that they have truly baptized them. With the learned of the

earth on the side of the Baptists they can afford to be taunted with ignorance.

There are still two other lexicons to be consulted, which will complete the evidence on this head.

1. LIDDELL AND SCOTT. This is the standard Greek lexicon of the age. It emanated from Oxford, in England, is constructed upon the plan of the great German lexicographer, Passow, and ranks above all others. Concerning it, it has been said, that there is scarcely an important sentence in the whole range of Greek literature that it has not weighed. In the first edition, the learned authors (Episcopalians) gave among other meanings of *baptizo*, *to steep*, *wet*, *pour upon*, *drench*. But in the second edition, they have *expunged* these definition. Why this? It must be very plain to every one that these meanings would never have been withdrawn, if within the range of all Greek literature, *one solitary passage* could have been found which would justify *their retention*. As honest and learned men, these authors have obliterated these meanings, and *now* to this greatly controverted word they give only the following: 1. To dip repeatedly; of ships, to sink them; passive voice, to bathe. 2. To draw water. 3. To baptize—New Testament.

By *bathing* we are to suppose they mean immersed *in* water, as the withdrawing of the other senses would prevent the supposition that they meant bathing *with* water. It is necessary to mention in this connection one fact attending the publication of this

great work in the United States. Professor Drisler was the editor—a Pedobaptist. Instead of giving as the meanings of *baptizo*, those of the second and revised edition, he chose to give the definitions of the first Oxford edition. This, however, was soon exposed, and in the second American edition, the Professor did not add anything to the meaning of that word, as given in the second Oxford edition. This in itself is very significant.

2. Dr. Charles Anthon. This learned lexicographer is the Liddell and Scott of America. He is an Episcopalian, and Professor of Greek in Columbia College, New York. In a letter to Dr. Palmley, he says:

"The *primary* meaning of *baptizo* is *to dip or immerse*, and its *secondary* meanings (if it ever had any) *all refer*, in some way or other, to the *same leading idea*,"—i. e., immersion. "Sprinkling, &c., are entirely out of the question."

Professor Stuart's rule of interpretation is, "that the *primary* signification must be taken *always* unless the context *obviously demands* a secondary signification." The context, at least, can *never* demand that *baptizo* shall take the meaning of *to pour or sprinkle*—a meaning which it never had. Are the Baptists, then, not right, when they contend that the command which our Saviour gave to his disciples to baptize (*baptizo*) was nothing else than a plain, easily understood, imperative order, *to immerse?*

I now invite the reader to the following:

PEDOBAPTIST WITNESSES WHO TESTIFY THAT BAPTIZO MEANS TO IMMERSE.

1. BEZA. "Christ commanded us to be baptized, by which word it is certain *immersion* is signified."

2. NEANDER. "In respect to the form of baptism, it was *in conformity with the original import of the symbol, performed by immersion.*"

3. ALTINGIUS. "For baptism is *immersion* * * the term baptism is *never* used concerning aspersion."

4. HOSPINIANUS. "Christ commanded us to be baptized, by which word it is certain *immersion* is signified."

5. GURTLERUS. "Baptism is *immersion, dipping.* The thing commanded by our Lord is baptism, immersion in water."

6. BUDDEUS. "The words *baptizein* and *baptismos* are *not* to be interpreted of aspersion, but always of *immersion.*"

7. CALLENBURGH. "In baptism the whole body is ordered to be *immersed.*"

8. DR. STORR. "The disciples of our Lord could understand his command in no other manner than as enjoining *immersion.*"

9. MARTIN LUTHER. "The term baptism is a Greek word; it may be rendered into Latin by *mersio,* when we *immerse* anything in water."

10. KNAPP. "*Baptisma,* from *baptizein,* which properly signifies to dip in, *to wash by immersion.*"

11. BLOOMFIELD. "The sense of *was baptized in*, is *was dipped or plunged into*."

12. ZANCHIUS. "The proper signification of baptize is to *immerse*, plunge under, overwhelm in water."

13. SALMASIUS. "Baptism is *immersion*, and was administered in former times according to the *force* and *meaning* of the word."

14. AUGUSTI. "The word baptism, according to etymology and usage, signifies to *immerse*."

15. BRENNER. "The word corresponds in signification with the German *taufen, to sink in the deep*."

16. PAULLUS. "The word baptize signifies in Greek sometimes *to immerse*, sometimes *to submerge*."

17. SCHOLZ. "Baptism consists in the *immersion* of the whole body in water."

18. IKENIUS. "The Greek word *baptismos* denotes the *immersion* of a person or thing *into* something."

19. CASAUBON. "To baptize is to immerse."

20. RIDGELEY. "The original and natural signification of the word baptize imports *to dip*."

21. LINEBORCH. "Baptism consists in washing or rather *immersing* the whole body in water, as was customary in primitive times."

22. SIR JOHN FLOYER. "*Immersion* is no circumstance but the *very act* of baptism."

23. POOLE'S CONTINUATORS. "To be baptized is to be *dipped in water*."

24. VALESIUS. "Baptism properly signifies *immersion*."

25. COLEMAN. "The primary signification of *baptizo* is *to dip, to plunge, to immerse*. The obvious import of the noun is *immersion*."

26. EDINBURGH REVIEW says that it is "a fixed point universally admitted" that *baptizo* means *to dip*."

27. WETSTENIUS. "To baptize is *to plunge, to dip*."

28. BARROW. "The action is baptizing or immersion in water."

29. BURMANNUS. "*Baptismos* and *baptisma*, if you consider the etymology, properly signify *immersion*."

30. RICHARD BENTLEY. "*Baptismos*, baptisms, *dippings*."

31. BECKMANUS. "Baptism, according to the force of its etymology, is *immersion* and washing or dipping."

32. BUCANUS. "Baptism, that is *immersion*." He says our Lord was immersed.

33. VON GERLACH. "The Greek word (*baptizo*) properly signifies *dip*."

In addition to this long list of authorities, I refer the reader for similar testimony to the extracts given in previous numbers from Venema, Prof. Fritsche, Porson, Rogers, Jeremy Taylor, Dr. G. Campbell, London Q. Review, Vitringa, Prof. Stuart, John

Calvin, Witsius, Dr. Chalmers, Melanchthon, and, indeed, many others. These witnesses show most conclusively that the Baptists are right in the views which they hold with regard to the ordinance of baptism.

Let the reader remember that this brilliant array of witnesses were all the *opponents* of Baptists. They nevertheless tell you that the meaning of *baptizo* is to *immerse*, and that too in the very teeth of their own practice. In the next, I will give farther evidence upon this subject.

NUMBER XIV.

Testimony of the Greek Church—Of the Various Translations of the Bible—Baptizo cannot mean to Sprinkle—Does not mean to Purify—Profane Writers and the Fathers quoted, &c., &c.

I purpose continuing my remarks upon *baptizo* in this number. I proceed to offer the evidence to be derived

FROM THE GREEK CHURCH.

The renowned DR. STANLEY says, in his "History of the Eastern Church," with reference to the Greek Church: "It is her privilege to claim a direct *continuity of speech with the earliest times*, to boast of reading the whole code of Scripture, old as well as new, *in the language in which it was read and spoken by the apostles.* * * * The Greek Church is thus the *only living representative of the Hellenic race*, and *speaks in the only living voice which has come down to us from the apostolic age.*" Now, what does the Eastern Church teach in regard to immersion? Prof. Stuart has told us as quoted in a former number. Dr. Stanley confirms Prof. S., and says it "*still rigidly adheres*" to immersion. He says that this Church, which "is the *mother* of

the Roman," and which "reads and speaks the language of the apostles," and which "has access to the *original oracles of divine truth*, which Pope and Cardinal reach by a *barbarous* and *imperfect* translation," "still rigidly adheres" to "*complete immersion*" as "the *original form of baptism*, the very meaning of the word." Surely, then, those who read and speak the language of Peter, and John, and Paul, knew what *baptizo* means! But here is other evidence.

STOURDZA, a *native* Greek, says: "The verb *baptizo* has only *one* acceptation. It *literally* and *perpetually* signifies *to plunge*. *Baptism* and *immersion* are identical."

JEREMIAH, a Greek patriarch, says: "The ancients were not accustomed to sprinkle the candidates, but to *immerse* them."

CHRISTOPULOS says: "We follow the example of the apostles, who *immersed* the candidate under water."

Let us now see what evidence is offered by

THE VARIOUS TRANSLATIONS OF THE BIBLE.

It would seem quite clear that if those who have translated the Bible into various languages, understood *baptizo* to mean immerse, or anything else, they would so translate it. On the other hand, if they understood it to mean to pour or sprinkle, they would so render it. Now, what is the evidence?

1. During the first three hundred years after Christ, the Bible was translated into the Peshito, Syriac, Coptic, Sahidic, and Basmuric tongues.

2. During the following five hundred years, it was translated into the Philoxenian, Arabic, Ethiopic, Armenian, Georgian, Gothic, Anglo-Saxon, and Latin, (Vulgate.) Of this number, the "ten versions which *translate* the word, render it by a word which signifies *immerse.*" The others simply *transfer* the word *baptize.* Here we find no pouring or sprinkling in the translations of God's word for the first eight hundred years. Now is not this very remarkable if the primitive churches really practiced pouring or sprinkling?

I have before me a table containing no less than fifty versions. In *ten* the word baptize is used, not translated. In *twenty-nine* a word is used which invariably signifies *to dip or immerse.* *Four* render baptism by wash, cleanse, or bathe. *Seven* render it by a word which means to cross; but these seven are Russian or Sclavonic, and they always practice *immersion* as we have seen. But, strange as it may appear to sprinklers, not one of these fifty versions ever translate *baptizo* into words meaning to *sprinkle or pour.*

That the reader may see at a glance that *baptizo* cannot possibly mean to *pour or sprinkle,* I will quote a few passages from the Bible. "Jacob *poured*

oil on the stone." Gen. xxviii: 18. Substitute baptize for pour and see how it will read.

"Rain was not *poured* on the earth." Ex. ix: 83.

"They shall *pour* out the dust." Lev. xiv: 41.

"*Pour* out your heart for him." Ps. lxii: 8.

"I will *pour* out my Spirit upon all flesh." Joel ii: 28.

"*Pour* out thy wrath upon the heathen." Ps. lxxix: 6.

I refer the reader for similar evidence to Matt. xxvi: 7. John ii: 15. Or substituting *baptize* for *sprinkle*, read Ex. xxxvi: 35; Job ii: 12, and Heb. ix: 13. It is equally absurd when we come to the New Testament. Try it at Matt. iii: 1, 6, 11, 16. Luke xii: 50. Rom. vi: 4. John iii: 23. But enough.

But does not *baptizo* mean to *purify?* Let us see. Turn to the classics.

HIPPOCRATES. "Shall I not laugh at the man who *purifies* (baptizes) his ship by overloading it."

ARISTOTLE. "Places beyond the pillars of Hercules which, when it is ebb tide, are not *purified*," (baptized.)

ACHILLES TATIUS. "*Purified* (baptized) with a multitude of evils."

JOSEPHUS. "*Purified* (baptized) by drunkenness into stupor and sleep." *Purified* (baptized) in ignorance.

Did these writers use baptize and purify interchangeably? Let the intelligent answer. So with the fathers. Think you that they understood baptize, in the following, to mean *purify*, or did they mean *to plunge or to dip ?*

BASIL. "As wool is *purified* (baptized) in a dye."

JUSTIN MARTYR. "*Purified* (baptized) with most grievous sins."

CLEMENT OF ALEXANDRIA. "*Purified* (baptized) with most grievous sins."

ORIGEN. "*Purified* (baptized) by wickedness." Others might be given, but this is sufficient to show the absurdity of such a pretention.

In concluding the evidence upon the meaning of *baptizo*, I will now give a few quotations from the fathers to show *how* they understood *baptizo ;* in what sense they used it.

EVIDENCE DRAWN FROM THE FATHERS OR EARLY CHRISTIAN WRITERS.

1. BARNABAS. "Blessed are they who put their trust in the cross and *descend into the water*," &c. "We *go down into the water*," &c.

2. HERMES. "They (the apostles) *went* therefore *into the water* with them," &c.

3. JUSTIN MARTYR. "Whelmed (*baptized*) with most grievous sins."

4. TERTULLIAN. "Last of all, commanding that they should immerse (*tingerent*) into the Father,"

&c. "Then we are three times immersed (*mergitamur.*")

5. CLEMENT. "Plunged (baptized) by drunkenness into sleep."

6. HIPPOLYTUS. "Jesus came to John, and was immersed (baptized) in the Jordan." He was a Christian bishop, A. D. 200.

7. ORIGEN. "Whelmed (baptized) by wickedness."

8. ATHANASIUS. "In these benefits thou wast immersed," (baptized.) "Thou hast the immersion (baptism) as a surety," &c.

9. JEROME. "When they are taught (this) *dip* them in water." "Thrice we are immersed (*termergimur.*")

I have similar extracts from Gregory, Bishop of Neo Cæserea, from Gregory Nazianus, Cornelius, Cyril, Basil, &c. Prof. Stuart says: "The passages which refer to *immersion* are *so numerous* in the Fathers, that it would take a little volume merely to write them." He says farther that the "churches of Christ from a very early period" understood and construed *baptizo* "as meaning immersion."

I will close this testimony with a passage or two from Josephus and Philo, two distinguished Jewish writers, that the reader may have evidence before him that *baptizo* with them had the same meaning as among Christian authors.

JOSEPHUS was born A. D. 37. Conant gives a good many examples from him. I submit a few.

"Continually pressing down and immersing (*baptizing*) him while swimming, as if in sport, they did not desist until they had entirely suffocated him."

"And then, according to command, being immersed (*baptized*) by the Gauls in a swimming bath, he dies."

"The pilot voluntarily submerged (*baptized*) the vessel."

"Dipping (*baptizing*) a hyssop branch, they sprinkled."

"This, as a final blast, overwhelmed (*baptized*) the tempest-tossed youth."

We see from these examples how this learned Jewish writer used *baptizo*. Never once does he employ it in the sense of to pour or sprinkle, but *always* in the sense of to *immerse*. He was contemporary with the apostles, and "could not fail to know the meaning of the word as used by the Jews at the very time the New Testament was written."

PHILO, born about A. D. 50. He was also contemporary with many of the apostles. He writes: "Those who are glutted with drink and food are least intelligent, as though the reason were whelmed (*baptized*) by the things overlying it."

I have thus detained the reader with a long discussion of *baptizo*. I felt that the importance of that word in the controversy between Baptists and

their opponents, required such an examination. I refer those who may desire to study this subject to the unanswerable work of Dr. Alexander Carson, which is *par excellence* the very ablest work that has appeared on either side. His work, Prof. Stuart's, and Prof. Conant's, will give them, in all probability, all the Greek passages in which *baptizo* occurs which industrious learning has been able to discover. I feel certain that a candid examination of these passages will result in convincing them that the Baptists are right.

I close this part of the discussion with the declaration of the present Episcopal Bishop of Kentucky. BISHOP SMITH "publicly affirms that, after the *most careful investigation* and *mature reflection*, he considers *immersion* to be the only apostolic mode of baptism, and recommends the church of which he is an eminent and highly esteemed minister, *to delegate one of its number to procure immersion* at the hands of a Greek priest, that, having received it in undoubted succession from the apostles, he may be authorized to administer baptism in its ANCIENT PURITY to ALL *his brethren* on this side of the Atlantic."

NUMBER XV.

The Greek Prepositions—Stuart's and Blackstone's Rule—Quotations given from Prof. Mell, Ewing, Hervey, &c.

In former years great importance was attached to the use of the Greek prepositions, and many learned disquisitions have been written upon them by Pedobaptists, and some disquisitions have been written, too, that could scarcely be called learned, unless nonsense and sophistry can be thus honored. In many Pedobaptist works you will find an amount of linguistic silliness piled upon these innocent little words which is certainly quite stupendous, and quite unnecessary. In order to get rid of the force of the prepositions which are employed in describing the baptism of our Saviour, and the eunuch, (which will be examined in subsequent numbers,) they have attempted to show, by giving certain examples, that nothing certain as to the meaning of the original can be ascertained from their use. One writer says: "But we must first premise that the Greek prepositions translated 'in,' 'into,' and 'out of,' prove nothing of themselves; because, as every Greek scholar knows, *they as often* mean 'unto,' 'to,' 'at,' 'near by,' 'with,' and 'from,' and are so translated in various

places in the New Testament." If this be so, then human language is *too* uncertain, *too* incapable to convey a clear, definite meaning.

Let me first place before the reader what a learned scholar asserts, and, as far as I have seen, his assertion is as yet unchallenged. Prof. Mell, who has proven himself to be not only a scholar, but admirably qualified for discussion, philological or otherwise, says: "It is worthy of note that King James' translators give to the prepositions their *primary, usual* significations;" (there are, however, one or two exceptions, as for instance, when they render *en eudati* 'with water;' this I shall recur to;) *en* primarily and commonly means *in; eis* primarily and usually means *into; ek* primarily and usually means *out of.*" The reader will see the necessity of thus understanding the *primary*, usual, native meaning of *en*, and *eis*, and *ek*, whenever he reads Pedobaptist works generally, for they labor hard to destroy the testimony which these little particles of the great family of words are found giving in behalf of Baptists. Stuart's rule of interpretation, which he has adopted from Ernesti, must be here remembered: "The *primary* or *literal* signification of a word must ALWAYS be taken, unless the context *obviously demands* a secondary signification." Or let him remember what the great English lawyer, Blackstone, as quoted elsewhere, says: "Words are generally to be understood in their *usual* and MOST KNOWN sig-

nification; not so much regarding the propriety of grammar as their *general* and *popular* use." Hence, Dr. Carson says, and in keeping with these rules: "If the *words in connection* admit the *primary* and *usual* meaning, *it is unwarrantable to look for another.* Such a use would render the passage inextricably equivocal." I again beg the reader to bear these observations in mind. They will be found singularly invaluable when you follow Pedobaptist explorers in their excursions amid the labarynths of the Greek prepositions.

I will first consider the preposition *en.* Prof. Mell says: "The primary meaning of *en* is in, and *with* (if any meaning at all) is a *remote, secondary,* signification; and there is no other preposition in the language whose primary meaning is *in.*" But, my dear professor, you are surely mistaken. You a professor of Greek in a University, and boldly declare that the "primary meaning of *en* is *in?*" You did not know that it had been said that *en* was "as often" translated "*with,*" or "*at,*" as it was translated "*in.*" In your next edition of your scholarly work, you will please correct. But, before I insist upon that point, we will all hear you farther, for, doubtless, you had some reason for saying what you did. He says that *en* "occurs in the New Testament *two thousand seven hundred and twenty times.* It is translated *at* in our common (James) version only *seventy-six* times." "In more than *forty* of these

seventy-six places it occurs before the name of a city, as *at* Jerusalem, etc., when it might be properly translated *in*. In about *twenty* more of the seventy-six places referred to, it occurs in such expressions as these, '*at* that day,' '*at* that hour,' etc.; so that it may be affirmed safely that NOT TEN TIMES in nearly *three thousand*, does the Greek preposition *en* mean simply *at* in our English version." "If we had time to examine" the places where it is rendered *with*, (Dr. Summers claims but one hundred and fifty,) "it could in like manner be shown that the number of places where it must necessarily be translated *with*, is very small." He says farther, that "*en* in Greek signifies as *commonly* and as *often* '*in*,' as *in* does in English" signify *in*. Now, the rule of Prof. Stuart and Blackstone must here be observed, and we will see exactly how little truth there is in the oft-repeated assertions made by Pedobaptist writers with reference to *in*. What becomes of the declaration that "in," as every Greek scholar knows, as often means "at," or "with," or "to," &c? Not ten places in the New Testament where it necessarily means "at," and only seventy-six where the Pedobaptist translators themselves have thus given it, and only one hundred and fifty places claimed by one of the blindest advocates of sprinkling, and out of nearly three thousand instances, and still we are gravely told that *en* is as frequently translated "at," "to," or "with," as it is *in*. Besides, be it remembered, that if *en*

does not mean *in* in its native, primary signification, then the beautiful, perfect Greek language is without a word that does primarily mean *in*. So plain is this, that a celebrated Pedobaptist writer upon baptism (Ewing) contends that *en* is so obviously the parent of *in*, that it can hardly be called a translation. He considers it merely a change of alphabet. Carson says: "*In* is an English word as truly as *en* is a Greek one. It is given as an equivalent to *en*, not because it was formed from it, but because in meaning it coincides with it. We adopted that word and its meaning also."

Our translators, I mentioned but just now, have translated *en udati* "with water." Let us try how this manner of translation will answer when applied to other portions of the Bible. Take the case of Judith. The Greek text is: "*Ebaptizeto en te parembole epi tes peges tou udatos.*" *En* is to be translated, as above, to mean *with*. We will then have this very lucid and admirable rendering: "She baptized (immersed) herself *with* the camp." Again: it is said of John that he was *baptizon en te eremo*—that is, he was "baptizing (immersing) *with* the wilderness." So with John when at Jordan. It is said that "they were all *ebaptizonto en to Iordane potamo*"—that is, "they were all baptized (immersed) of John *with* the river Jordan." The reader will see at once how stupidly nonsensical all this would be. But not half as much so, if you take the Pedo-

baptist at his word, and substitute for baptize or immersion, the word pour or sprinkle. Only think of Judith "*pouring* herself *with* the camp." Or of John "*pouring with* the wilderness." A man attacked with hydrophobia could not possibly object to such baptizings as these.* But if you only take the primary, usual, common translation, and how easy, natural, and simple does all become. Dr. Carson says: "*Any* translation that may be given of *en* is inconsistent with the supposition that *baptizo* means to pour. We could not say, 'I *pour* you *with* water.' *Pour* must be immediately followed by the *thing poured*, and *not* with the *person* on whom anything is *poured*. It is not *I pour you* with water, but I pour water upon you. The syntax, then, of the word, as well as its acceptation, forbids *pouring* as the mode of baptism." In confirmation of all this, hear what the distinguished MR. HERVEY, of England, a Pedobaptist, testifies to in his "Letters to Mr. Wesley." He says, when contending that *en* means *in*, that "I can prove it to have been in peaceable possession of this signification for *more than two thousand years*." "Every one knows" that *with* "is *not* the *native, obvious*, and *literal* meaning; rather a meaning *swayed, influenced, moulded* by the preceding or following word." We are, therefore, to translate *en in*, "unless the context *obviously demands* a *secondary* signification;" for, says Prof.

*I acknowledge myself much indebted to Dr. Mell for these remarks.

Stuart, "the *primary* or *literal* signification must always be taken" save when this is the case. There is force in this remark of Dr. Carson: "A word may be used *variously*, yet be in each of its applications capable of being *definitely ascertained*."

So much for *en;* now a few remarks upon *eis*. The *primary* meaning of this word is *into*. The primary, usual meaning of a word is to be *always* taken, says Stuart, unless the "context obviously demands a secondary signification." Upon this word I will give some observations of the great Dr. Carson. He says: "Its (*eis*) more usual signification, however, is *into*, and in general applies when the thing in motion *enters within* the object to which it refers. There are instances, however, in which the motion ends at the object. It is, therefore, not of itself definite. But it is evident that *there must be some way of rendering it definite in each of its occurrences*, else language would be unintelligible. We are *not* to suppose that when a word is in itself indefinite, *we are at liberty*, in every occurrence of it, *to understand it as we will*. The sound critic is able *on all occasions*, to limit it by the connection, or by circumstances. I observe, then, that as this word usually signifies *motion* to a place *ending within* the place, so it is *always* to be understood in this sense, except circumstances forbid it." This is in accordance with the rules of Blackstone and Stuart. In reply to Dr. Wardlaw, Dr. Carson asks this ques-

tion: "*What* preposition in *any* language is perfectly univocal? Are there many words of any part of speech, except those expressive of mode, which are perfectly univocal? Are the above prepositions (*en* and *eis*) more vague than the prepositions that correspond to them in our language? Does it follow from a word's having two significations, that no stress can be laid on itself, in determining on the evidence of its meaning in any particular situation? If a word is sometimes used in a sense different from its usual one, are we at liberty to understand it in such unusual signification *at random*, as often as it may suit our argument? Were this the case, every sentence in either would be a riddle. Every time we open our lips we use words which are as *vague* as any Greek prepositions, yet the most ignorant are not misled by the circumstance. It is only when the observation applies to dead languages, that it imposes on those who do not trace arguments to first principles. * * * *Eis*, in *rare* cases, may be translated *unto;* but if this will justify us in assigning *this* meaning to it *when it suits our purpose*, nothing could be *definitely* expressed in human speech." He says farther, that "this is a resource which if used with respect to English, would expose the critic to *derision*." Why should it not expose him to derision in matters of Greek?

The *primary*, usual signification of *ek* is *out of*. In this, the learned are agreed. Prof. Mell says,

that it not only *uniformly* means *out of* in its *primary* signification, as grammarians allow, "but there is *no other* preposition in the Greek language which has this as its primary signification." He then makes this conclusive remark, that if you take away *eis* and *ek* the *Greeks never* conceived of such a thing as *going into the water*, and if any person or thing had ever (*riselthen eis*) *entered into it*—then what? Why, dear reader, this happened surely, "*there they remained forever.*" How so? Because if *ek* does not primarily mean *out of*, then "their language does not indicate that they ever had such a conception as *coming out of the water, or out of anything else.*" To such a strange and anomalous condition would Pedobaptist learning reduce the most highly cultivated people of all the world, speaking and writing the most copious, flexible, exact, and beautiful of all languages, ancient or modern.

I add a few words upon the preposition *apo*, whose *primary* meaning, according to Dr. Summers, (Methodist,) is *from*. It means not only *from*, but, like *ek*, it means *out of*. As a proof of this, turn to Mark i: 9, where we read this: *Iesous elthen* APO *Nazaret tes Galilais*—"Jesus came *from* Nazareth of Galilee," &c. Now, will any one insist that *apo* here only means *from?* If so, how could he come from *out of* Galilee, which he did, as Nazareth is a city situated in it.

That greatest of all critics in the philosophy of

language, Dr. Carson, offers many profound reflections upon the relative uses of *apo* and *ek*. I quote the following: "While they have a common territory, each has a *province* of its own. Even when *apo* is used where *ek* might be used, there is this difference, that the former is *not* definite, and does not mark the *idea* which the use of the other would have marked. I call the attention of critics to this distinction as one of vast importance, and one which has been universally overlooked." "With respect to them, though they may often be used interchangeably, yet *ek* always implies *interposition;* the former the point of departure in general."

I beg leave to specially direct the attention of the thoughtful reader to the following pregnant paragraph. Says Professor Mell: "Is it not a significant fact, that ALL the Greek words which belong to this controversy, from *baptizo* to *ek*, in their *primary* and *usual* significations TESTIFY IN BEHALF OF THE BAPTISTS; while our opponents depend, for a precarious support to their practice, upon a *secondary*, *remote*, and *uncertain* signification?" That is, the *Pedobaptists* give to words a secondary and uncertain meaning in order to bolster up their cause, whilst *Baptists* INVARIABLY give to words their *primary*, *usual*, *native* signification when they would justify their own practice. Let the reader apply the common-sense rule of Professor Stuart, and the question, "Who is right?" can be easily determined.

Well, then, may Prof. Mell affirm, that it is a "remarkable fact—nay, *unaccountable,* IF TRUE, that our Saviour and the Holy Spirit should USE NO WORD, *in connection with this ordinance,* in its *usual* and ordinary sense? That the EXIGENCIES of the case should *drive* our opponents to take such a position, is a significant fact that will leave no *unprejudiced man,* of common sense, at a loss to decide which are right, we or they." It is precisely upon this line of argumentation that the Universalist defends his cause, and tries to overthrow the pure teachings of God. He turns away from the natural, primary, usual meaning of terms, and applies to them significations, remote, unusual, and secondary. If the Pedobaptists are right in appealing to such a mode of interpretation, why may not the Universalist or Socinian do likewise? No cause can be true which forces its advocates to resort to such unscholarly attempts at philological interpretation and criticism. If the reader will bear in mind what has been quoted in this chapter, I feel assured he will never be perplexed by Pedobaptists in their wormings to evade the force of the English translation of the Scriptures, or the original Greek. I refer the reader for an extended discussion of the prepositions to Carson, Mell, and Curtis. The investigations of those eminent Pedobaptist Greek philologists, Campbell, Robinson, Bloomfield, Stuart, and Bretschneider, have resulted favorably to the Baptists. Indeed, the latest critical

work from Pedobaptists (that of Connybeare and Howson, quoted from in chapter II,) is quite decisive as to the mode of baptism being *immersion.*

I close this number with the following extract from Dr. Carson. Let the reader ponder it well: "Is it not *absurd* to suppose that the Holy Spirit would use the three prepositions (*en*, *eis*, and *ek*) all in an *unusual* sense, when there were other prepositions better suited to his purpose? The absurdity is still heightened by the consideration that these prepositions are used in connection with a verb (*baptizo*) which the *hardiest* of our opponents cannot deny as importing, at least in one of its senses, *to immerse.* * * * Is it credible that the Holy Spirit would use language so calculated to mislead? Could there be any reason to pitch upon such phraseology, except to deceive? *If pouring or sprinkling had been appointed, there were words which univocally denote these meanings.* Why, then, should the Holy Spirit pass by these words, and pitch upon a word, according to our opponents, which has, perhaps, a dozen significations. If there are *prepositions* that would, in their usual acceptation, express the meaning our opponents attach to the three prepositions in question, why should the *latter* be employed in an *unusual* sense? There never was a greater specimen of Jesuitism than that which Dr. Wardlaw here charges on the Holy Spirit."

NUMBER XVI.

The Nature of John's Baptism—What well-known Pedobaptist authors say—It establishes what Baptism is—The Testimony of Learned Pedobaptists.

I invite the reader's attention to a very brief consideration of the *nature* of John's baptism. My object is not to attempt a full or exhaustive treatment of the subject, but only to suggest an outline to be observed in a more extended argument. Those who may desire to see this subject treated more elaborately, are referred to the works of Dr. Mell, Wiberg and other Baptist authors.

Was John's baptism, Christian baptism? This question is often asked with quite an air of triumph. It seems to be regarded by the inquirers as a foregone conclusion, that the reply *must* be in the negative. Let us see if *must* necessarily follows. It matters not what John's baptism *meant*—nor how much it may have differed from the Christian ordinance in its design, this much is nevertheless established beyond all question—it does show most clearly *what baptism is*. As Dr. Mell acutely remarks, "If the *same words* that express the act are used in *Christ's* ordinance that were used in *John's*, and if it be shown that in John's these words express *immer-*

sion, then it follows that the same words, when used in the Christian ordinance, express immersion too." This observation is certainly just.

It is certain that both John and the apostles *baptized*. If John baptized by immersion, so did the apostles, for the very word is used to express the act of *all*—to wit, baptize. It matters not how many may have been the administrators, if the act performed was *baptize*, then it was identical in each case.

I will show presently that according to able Pedobaptist Greek scholars, John baptized by *immersion*. The *same word* is employed to describe Christian baptism.

I remark again, that John's baptism was from heaven, and doubtless he received his commission to perform that rite from the Lord Jesus Christ, who since Adam's fall, has reigned supreme in the kingdom of grace. But you say, "John did not live under the Christian dispensation." Is that true? "To the law and the testimony." Mark calls his ministry the "BEGINNING of the gospel of Jesus Christ." Yes, the *beginning* of the gospel? Upon this Thomas Scott, the eminent commentator, remarks, "This was, in fact, the beginning of the gospel, the *introduction of the New Testament dispensation*." Joseph Benson, the well known Methodist commentator, says: "The gospel of Jesus Christ began * * * with the preaching and baptism of John the baptist."

Whitby, the learned Episcopal commentator, says: "The beginning of the gospel of Jesus Christ, the 'Son of God,' was from the preaching of John the Baptist." Luke says: "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it." Peter, in Acts i: 21, asserts the same truth. So John did live under the gospel dispensation. This seems to be clear enough from these texts.

But another objection urged is, that the Christian dispensation did not commence until *after* Christ's resurrection. But this is an error, as we have just seen, three eminent authors of three different denominations being the interpreters of the scriptural passages. Besides, as you preceive at once, if this were really true, it would involve you in a serious difficulty, as it would compel you to place the sacrament of the Lord's Supper among "the things that were" of the *Old* Dispensation, as that sacrament was instituted by our Saviour *before* his death upon the cross.

But again you say, was not John's baptism *unto repentance?* The reply is, was not Christ's ordinance the baptism of repentance? Do you deny this? What says the Bible? "*Repent* and *be baptized* every one of you *in the name* of Jesus Christ." Luke says that JOHN baptized with the baptism of repentance *in the name of Jesus Christ too.* In Acts, viii, the people were "baptized in the *name of*

the Lord Jesus." In Acts, xix, we read that persons "were baptized in the *name of the Lord Jesus.*"

Some have urged that John was a *prophet.* Were there not prophets under the gospel dispensation? "Now there were in the church that was at Antioch, certain *prophets,*" &c. Acts xiii: 1. Also, see Acts xi: 27, Acts xv: 32. John was, like Judas, and Silas, and Paul, a prophet and gospel minister.

But you farther urge; did not Paul *re*baptize some of John's disciples at Ephesus? Dr. Mell says, "Some deny that there was a rebaptism, and maintain that verse fifty was not the language of the historian, but a continuation of Paul's discourse." Now there is force in this denial. Look at the scriptural record. I have not space for comment. But see Pengilly.

I will only observe that the record seems to teach this: That the administrator was very imperfectly informed as to the nature of John's baptism, and had administered the rite before they had been properly instructed in the "first principles of spiritual religion—before they knew there was a Holy Ghost. But when Paul preached to them the *full gospel,* and *they received it,* they were baptized." They were baptized first "*unto* John's baptism," not by John; for he had been dead quite twenty-five years when the (so-called) rebaptism at Ephesus took place. John did not baptize them, for they had not even "so much as heard" of the Holy Ghost; we knew that

John was *full* of the Holy Ghost, and expressly taught that the Saviour would baptize with the Holy Ghost.

That there was no rebaptism at Ephesus, see what the learned say.

CALVIN. "For myself, I grant that the baptism they had received was the *true baptism* of John, and the *very same* with the baptism of Christ; but I deny that they were *baptized again*."

DR. KNAPP says that the baptism of John and the Messiah "*was one and the same institute* of God himself"—that the design was the same "inasmuch as it had the same regard to the *repentance* of the candidates, and their *faith* in Christ, whether about to come, or having already come." He says no one was *re*baptized "who professed his faith to have been placed in Jesus as the Messiah."

BEZA, CALIXTUS and BUDDEUS (according to Olshausen) take the same view. But if you still insist that the apostles baptized anew all the disciples of John when they entered the visible church, then, must not those be rebaptized also who were only baptized by *Christ's disciples before the sacrament of baptism had been instituted by our Saviour?* If the baptism of John was *vitiated*, why not theirs? If his was not Christian baptism, neither was theirs. According to your view, the Holy Ghost had not yet been communicated. But we do not read of any such rebaptisms, nor do we read of the apostles being *re*baptized, who had been baptized by John.

I have said that John's baptism clearly establishes what baptism is, however much in its *design* it may differ from the ordinance of Christ. Now *how* did John administer the rite of baptism? Baptists of course contend that he invariably *immersed* his disciples. I will detain the reader with the testimony of as profound scholars as belong to Pedobaptism. It is highly important to correctly understand this, as *John baptized our Saviour*. We cannot suppose that he *changed* the mode in the case of Christ.

Dr. Towerson says: "For what need would there have been of the Baptist resorting to great confluxes of water—were it not that baptism was to be performed by immersion? A very little water, as we know it doth with us, sufficing for an affusion or sprinkling." John himself says, "I indeed baptize you (*en udati*) *in* water." Pengilly says, that "it is *in water* in the Vulgate, Syriac, Arabic, and Ethiopic versions; it is so rendered by Montanus, and recently, in our own country, by that pre-eminent scholar, G. Campbell, Principal of Marischal College, Aberdeen, Scotland." Dr. Campbell shows that those who translate *en to Iordane*, in Jordan, should also translate *en udati*, in water. He says most truly: "It is to be regretted that we have so much evidence that even good and learned men *allow their judgments to be warped by the sentiments and customs of the sect which they prefer.*" Alas! how sadly true? If men would only divest themselves

of prejudice, and make truth their guiding principle, then christianity would not be rent and torn by factions and parties, but would be glorious and beautiful in the unity of sentiment and harmony of cooperation which would then distinguish it. But men are partizans, and as Dr. Campbell sagely remarks, "the true partizan, of whatever denomination, always inclines *to correct the diction of the Spirit by that of party.*" It is this spirit of party which is the fruitful source of the great mass of error upon this subject to which Pedobaptism clings with undying energy.

TERTULLIAN, who lived near the time of the apostle John, (only about 104 years after,) mentions expressly the people who were *dipped* by John in the Jordan.

DR. ADAM CLARKE, quotes with approbation the remark of the celebrated Presbyterian, Lightfoot, that "the baptism of John was by *plunging* the body." The learned and eloquent BOSSUET says, "The baptism of John the Baptist, which served for a preparation to that of Jesus Christ, was performed by *plunging.*" That distinguished Presbyterian scholar, MACKNIGHT, says that "Christ was *buried under water* by John."

DR. OLSHAUSEN, the great German Reformed commentator, says, that John baptized in Jordan "because deep water, adapted for *immersion,* was there."

DEYLINGIUS, a learned Lutheran, says, John "received the name TOU BAPTISTON, from the office of solemn *ablution* and *immersion*."

MECHIALIS, another very learned Lutheran, says, that "the baptism of John was by *immersion*."

DR. PHILIP SCHAFF, one of the foremost scholars in America, argues that John baptized by immersion. He says that "*immersion* was the original, normal form," and appeals to John's baptism to confirm this view.

DR. THEILE, a very distinguished German Professor of Theology, places over the third chapter of Matthew this heading: "*Immersio Jesus*," that is, the *immersion of Jesus*.

DR. GEORGE KNAPP, says that "John baptized by *immersion*."

DR. JOHN A. BENGEL, in his celebrated Greek Testament, on John iii: 23, (much water) says: "So the rite of *immersion* demanded."

DR. LANGE. This very celebrated commentator, at page 68 of his work on Matthew, says, that "John administered the rite of *submersion* himself." Dr. L. is the latest and most reliable of German commentators.

But it is urged that John's baptism could not be Christian baptism, because he did not baptize in the name of the Trinity. If this objection is valid against John, it will be valid against every baptism recorded in the Bible, for there is not one mentioned

that was in the name of the Trinity. The inference would then be that all New Testament baptisms are *not* Christian baptism at all. Who believes this?

Before leaving the subject of the manner of John's baptism, let us turn to the Bible, that we may learn *where* he baptized. "There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in *Jordan*," &c., Matt. iii: 56. "There went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins," Mark i: 5.

Would any common sense reader, unwarped by creeds or tenets, ever conclude from this plain narrative that the vast multitudes flocked to John and entered the "river of Jordan" only to receive a few drops of water in the face? When it is explicitly stated that they were all baptized *in the river*, the idea is at once conveyed to the mind that *there was something in the mode of baptism, which rendered it absolutely necessary for them to thus go into the rushing river.* It is a great piece of absurdity for any one to gravely contend that it was necessary for persons to enter a river *only to be sprinkled.* It provokes a smile, when even people now-a-days go into the water only to have a few drops flirted in the face. "The public mind is impressed with the unreasonableness and folly of such a procedure." It was necessary for the multitudes to really go into the

river or they would not have gone. Immersion is baptism, and immersion made it essential for them to enter the baptismal waters. *To be* poured (what English—the idea of a *person being poured*) did not certainly demand such an act. I think the reader will agree with me, that whatever was the meaning of John's baptism, that the *mode* was immersion.

NUMBER XVII.

The Baptism of our Saviour considered—What Stuart, Robinson, Bloomfield, Adam Clarke, Campbell, MacKnight, and others say as to the Mode—Why Christ was Baptized.

There are two instances of baptism in the New Testament which are so important, and so perfectly decisive as to what the *mode* of baptism is, that I shall devote this and another article to their examination. I allude to the baptism of our Saviour, and the baptism of the eunuch.

The baptism of our blessed Saviour is first in importance. If He was baptized by *pouring* or *sprinkling*, and if He has used the same term which describes the mode of *His* baptism when he commissioned his disciples to go forth and baptize, then it is certainly too plain for doubt or cavil, that it is *our solemn and imperative duty to be baptized in the same way.* But was He baptized by either pouring or sprinkling? Let us examine carefully the record. I have already in some of the earlier numbers given a long list of PEDOBAPTIST authorities who have acknowledged that our Saviour was *immersed.* Let us first turn to the Bible record:

Matt. iii. "Then cometh Jesus from Galilee *to*

Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me. And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he *suffered him.*"

Mark i: 9. "Jesus came from Nazareth of Galilee, and was *baptized of John in Jordan.*"

Matt. iii: 16. "And Jesus, when He was baptized, WENT UP STRAIGHTWAY OUT OF THE WATER."

Mark i: 10. "And *coming up out of the water.*"

Now, the teaching of these passages is so obvious, that it ought not to require a word additional to satisfy every reader that Christ the Redeemer was immersed. But there is no effort too Herculean for some writers. It has been denied that those words teach that he was immersed. Reader, turn to them, and tell me, do they teach pouring or sprinkling? If you had never heard that any body of Christians practiced what they called baptism by pouring or sprinkling, and you were desirous of ascertaining in what manner our Saviour received that ordinance, would you for one moment ever suppose that he was baptized by pouring or sprinkling? Upon your conscience, answer candidly. Is it *reasonable* that John would *go* to the *river* Jordan, and baptize his subjects *in that stream*, unless the mode were *immersion?* Is it reasonable that the Holy Spirit should have written that Christ was baptized "in Jordan,"

and that he "*came up* straightway *out of the water*," when after all there was no immersion? Now, must not a man be very credulous, who can believe this? Is he not clearly wedded to a party and unwilling to receive the truth? Then, when in addition to this, we have the word *baptizo*, which, as already abundantly shown, means nothing else but to *immerse*, how can there possibly be any doubt about the matter? There is none whatever. The Bible declares that the disciples of John "were all baptized of him in the river of Jordan." Professor STUART asks this pertinent question, "excepting *immersion* was practiced," why should John go to Jordan at all?

"Jesus came and was baptized of John *in* Jordan" (*eis ton Iordanen.*) That renowned linguist, Prof. Robinson, a Pedobaptist, in his "Lexicon of the New Testament," translates this, "was baptized of John *into the river Jordan.*" Let the reader remember that the *primary* meaning of *eis* is *into*—and you at once see that Prof. Robinson has translated it correctly—"*into* the river Jordan." Prof. Stuart has laid down a rule which requires this. In accordance with this rule he translates this sentence—*Ebaptize eis ton potamon*—he "did actually *dive into* the water"—he says it cannot *mean less.* Bloomfield, another very learned authority, and a Pedobaptist, gives up that the passage in Mark i: 9, *is decisive* in favor of the *complete immersion of our Saviour in the river.* Prof. Stuart lays down a rule

(the use of the preposition *eis* and an accusative after *baptizo*) which *makes it certain* that the baptism of our Saviour (*eis ton Iordanen*) was *by immersion*. Unless the *context obviously* demands otherwise, you must give to words their *usual, primary* signification. Such is the rule of Ernesti and Stuart. Does the context demand obviously, or at all, any other meaning for *eis* than into? WITH will *not* answer. "Baptized of John *with* Jordan" would not be either correct or elegant.

DR. ADAM CLARKE, (Methodist,) at the end of Mark, adopting the language of the celebrated Lightfoot, says: "That the baptism of John was by *plunging* the body (after the same manner as the washing unclean persons was) seems to appear from those things which are related of him, namely: that he *baptized in Jordan*," &c. This is fair and honest. John baptized Christ, and as plunging the body was John's mode, therefore Christ (according to Lightfoot and Clarke) must have been immersed. I append a few learned Pedobaptist authorities.

DR. GEORGE CAMPBELL'S translation of Matt. iii: 16. "Jesus, being baptized, no sooner *rose out* of the water," &c.

DODDRIDGE *in loco*. "And after Jesus was baptized, *as soon as he ascended out of*," &c.

MACKNIGHT. Jesus "submitted to be baptized, that is, *buried under the water* by John, and to be

raised out of it again, as an emblem of his future death and resurrection."

JEREMY TAYLOR. "The example of our blessed Saviour was by *immersion*."

Here we have the opinions of learned and able Presbyterians, Episcopalians, and Methodists. In addition to these, Bede, Archbishop Usher, Bishop Pearce, Dr. Hammond, Bishop Fell, Bishop Stillingfleet, John Locke, Von Gerlach, Dr. Matthies, Guerick, Saurin, Jacobi, Tischendorf, Thiele, and other eminent divines and scholars among the various denominations (all too opposed to the Baptists) have taken the same view and agree that our Saviour and the early Christians were immersed.

You will find it commonly said among Pedobaptists that our adorable Saviour was baptized as an initiation into his *priestly office*. I confess that this oft repeated assertion deceived me for a long time. I forgot two things, which if remembered and applied properly, would have prevented such a blunder.

1. That Christ belonged to the tribe of Judah, and *not* to the tribe of Levi, to which the priestly office was confined.

2. That Christ was "made a priest after the order of Melchisedec, and not after the order of Aaron."

He, then, who would make Christ's baptism a sacerdotal consecration, must forget or override the Scriptures of Inspiration. The rite which John administered to Christ was precisely the one he admin-

istered to others. But how came Christ, who was "holy, harmless, and undefiled," to be baptized at all? He had nothing to repent of. His baptism is the more wonderful. He had no sins to be symbolically washed away, and yet He "enters the streams and bows beneath them" which are the "emblem of His future grave." His baptism signified His obedience to law, for He said, "Thus it *becometh us* to fulfill all righteousness." DR. G. CAMPBELL renders it, "Thus it becometh us *to ratify* every institution."

THOMAS SCOTT, commenting on this language, says: "We never find that Jesus speaks of himself in the plural number, and it must therefore be allowed he meant *John also*, and all the servants of God, in a subordinate sense. It became Christ, as our surety and our example, perfectly to *fufill all righteousness;* it becomes us *to walk in all the commandments and ordinances* of God without exception, and to attend on every divine institution—as long as it continues in force. Thus far Christ's example is OBLIGATORY."

The Rev. CHARLES BRADLEY, a Church-of-England divine, thus writes: "He stands here as *the representative of his people.* Now they are an unclean people. * * * And now look at the Lord Jesus. It matters not how pure He may be in himself, he comes forth as the *representative of the impure*, and *as such* he must submit to that ordinance which

is emblematical of the cleansing they need." He says farther that it is meet and right for Christ that "He should go down into the waters through which they have to pass; that He should sanction the ordinance of His own appointment; that *He should teach all* who come after Him *to reverence* and *obey it.*"

WITSIUS says: "Our Lord would be baptized, that He might conciliate authority to the baptism of John—that by *His own example*, He might *commend* and *sanctify* our baptism—that men might *not be loth* to come to the *baptism of the Lord*, seeing the Lord was *not backward* to come to the *baptism of a servant*—that by His baptism, He might represent the future condition both of himself and His followers: first *humble*, then *glorious;* now mean and low, then glorious and exalted; *that* represented by IMMERSION, *this* by EMERSION—and finally to declare by His voluntary submission to baptism, that He would not delay the delivering up of himself to be IMMERSED in the torrents of hell, yet with a certain faith and hope of *emerging.*" This is a most striking passage, and emanates from one of the most learned Pedobaptist scholars that have yet lived.

PENGILLY, with pious adoration, remarks: "I never can think of the baptism of this glorious and divine person—the Son of God—the Lord from Heaven—the righteous Judge of the last day—the Author of our Salvation, and the Giver of eternal

life, but with feelings of the deepest interest. * * We ought never to forget how He associated *His people,* His followers, with himself, '*thus* it becometh us'—the servant as well as the LORD, the *members* as well as the HEAD—'to fulfill all righteousness'—all that God enjoins and requires."

Unless John really *immersed,* why do Pedobaptist writers so diligently labor to prove that John's baptism was not Christian? Or why are they so anxious to establish that the baptism of our Saviour was not an *example* for us, unless He were truly *immersed?* They would never become exercised about people taking the Holy Jesus for an example, if it would not result in their being immersed. But whether "Jesus was baptized in order to present us an example or not, *His baptism was an example of baptism.* He was baptized. We are to be baptized. The *act* which He performed is the same that we are to perform." If He was sprinkled, then we must be sprinkled. If He was immersed, then we must be immersed. What *He did,* shows *what we are to do.* Go and read the *record* in the Bible; then examine again the discussion of *baptizo;* consult what the learned have said relative to its meaning, and also as to the baptism of John; read again the univocal testimony of history as to the corruption of immersion, it being substituted *by* sprinkling, and then decide fairly and honestly. Remember, Christ himself has placed His own practical comment upon the mean-

ing of the word baptize. What *He did*, tells us what He *meant* when He said to His disciples, "Go ye, &c., *baptizing*." This is precisely what He means when He commands you, reader, to be baptized. All believers in Him must be *immersed* if they would *obey the command* and *follow the example* of their Lord and Saviour.

NUMBER XVIII.

The Baptism of the Eunuch—What Calvin, Towerson, Doddridge, and Starke, say—Immersion clearly made out.

The other very important instance of baptism to which I referred in the preceding number, is that of the Ethiopian eunuch. I propose now to examine the Bible record. Before going farther, turn to Acts viii, and read from the 26th to the 40th verses.

This personage, whose baptism is thus recorded, was evidently a man of some distinction. He was a proselyte, as it appears, to the Jewish religion, and was returning from a visit to Jerusalem. He was riding in his chariot and reading the eighth chapter of Isaiah, where he refers to our Saviour, when Philip met him, as he had been directed by God to do. The eunuch is desirous of learning of Philip concerning the prophecy, and takes him up in his chariot that he may receive his instruction. "Then Philip opened his mouth and began at the same Scripture, and *preached unto him Jesus.* And as they went on their way, they came unto a *certain water;* and the eunuch said: See, *here* is water, what doth hinder me to be baptized?" Acts viii: 35–6.

Here note, that nothing had been said by Philip about baptism, and yet preaching Christ to him makes him fully acquainted with the import of that sacrament. When the minister preaches Jesus, he necessarily preaches baptism, or the "whole counsel of God" is not declared.* The Scripture narrative continues: "And Philip said, If thou believest with all thine heart thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God," Acts viii: 37. Here we have believer's baptism taught. "*Believe* with all thine heart." You must exercise *faith* in the Son of God and "thou mayest" then be baptized, but not before. The narrative continues:

"And he (the eunuch) *commanded* the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him," Acts viii: 38. Several remarks will be necessary upon this verse.

1. In verse thirty-six we learn that "they came *unto* a certain water." The question arises, why did they delay the act of baptism until this certain water "was reached," if pouring or sprinkling would answer? It seems that Philip preached Christ so effectually, that the eunuch was converted, and that after that event "they went on *their* way" until they came to this water. Why defer baptism, if *sprinkling* would answer? The eunuch was a man in authority,

*See Hinton's History of Bap., page 94.

had at least one servant with him, had no doubt changes of apparel with him as he had been to Jerusalem, and had, in all probability, a sufficiency of drinking water, enough for *sprinkling* purposes at least, inasmuch as he was travelling across a country which Pedobaptists are so prone to make as bleak and destitute as Sahara itself, it being a "desert" through which he was passing. And yet the eunuch's mind seems never to be excited about the idea of baptism until he sees this "certain water," whereupon he cries out, "What doth hinder me to be baptized?"

2. Commanding the chariot to stand still, as he is a person of distinction, he will, of course, order his servant who was driving him, or some other attendant, to fetch him in a cup he carries, or in a "leaf," if you please, a little water, as you know "*sprinkling* is the mode," and a *very little* will answer; but not so: he issues no such order, but he and Philip descend from the chariot and "they went down both into the water." Now, if immersion was not the object, why did they go *into* the water? But you answer, you can learn nothing definite from the prepositions as they are variously translated—that *eis* (here translated *into*) means as often *to* or *unto*, as it does *into*. I answer that this is simply an error. *Eis* in its primary, usual signification, means *into*. Its meaning can always be ascertained by the circumstances or by the meaning of the words with

which it stands related. In the text it is—*Katebesan eis to udor*—"they went down *into* the water." That this translation is right, will appear from the opinions of learned divines, which I will presently give, and secondly, from the various passages in which *eis* is translated *into* when associated with a particular phrase. In Luke xxx, occurs, "A certain man (*Katebainen apo*) went down from Jerusalem (*eis*) *to* Jericho." That is, *into* Jericho. Luke xviii: 14, "I say unto you he (*Katebe*) went down (*eis*) *to* his house," &c. Who will say that the publican did not enter, but stopped on the outside? See Luke viii: 23; John ii: 12; Acts vii: 15; Acts xiv: 25; Acts xviii: 22; Acts xxv: 6; and, indeed, various other passages which Prof. Mell gives, to show that, according to the use of the phrase in all the other places in the New Testament, *Katebesan eis to udor* in the baptism of the eunuch, is to be translated, "they went down *into* the water."

Prof. Mell, on pages 87 and 88, shows that the examples urged to prove that *eis* means something else than *into*, when the idiom of the Greek is duly observed, really testify in favor of this translation.

Pengilly remarks that it was "not sufficient to *come to the water*, for this they *had done before;* but here is a second circumstance—after they had *come to it*, they went down *into it.*"

Bailey says that "in the book of Matthew, *eis* is translated *into* one hundred and thirty-two times.

In Mark it is thus translated eighty-two times; in Luke ninety-five; in John sixty-five, and in Acts seventy-seven times. Thus in the first five books of the New Testament *eis* is translated *into* four hundred and fifty-one times." Mark you, the ordinary English version was made by PEDOBAPTISTS alone, and thus they translate it.

Now where *water* is mentioned, *eis* is translated *into*. "Casting a net *into* the sea." The swine ran "down a steep place *into* the sea." "The Kingdom of Heaven is like unto a net that was cast *into* the sea." But I refer the reader for similar examples to Matt. xvii: 15; Mark i: 9; v: 13; ix: 22; ix: 42; Luke viii: 31; xvii: 2; John v: 7; xxi: 7; Rev. viii: 8; xviii: 21. Let the reader for *into* suhstitute *at* or *to* and see how these passages will read.

No wonder that the infidel thanked the Pedobaptist minister when he tried to show that the eunuch went *to* the water but not into it. He said he never could believe that Daniel was cast *into* the lion's den, or that the Hebrew boys were cast *into* the fiery furnace. After all, then, there was no miracle about it. Daniel was only cast *at* or *near* the den, and the boys only went *to* or *near* the furnace. No wonder they escaped, (*Rev. G. S. Bailey.*)

It was so with the swine. They only went *to* the sea "and were all drowned on dry ground," (*Bailey.*) But let us recur to the narrative.

But the text does not assert that the eunuch *alone*

went, but that "*they* went down *both* into the water." This shows that not only the *subject*, but the administrator of the rite went *into* the water. To remove forever all possibility of decent hesitancy, much more of quibbling, the Holy Spirit repeats the idea, and says, "BOTH Philip and the eunuch." Now can it be possible that any one who is willing, or desirous of ascertaining the truth in the matter of the eunuch's baptism, can be in doubt as to the mode, when the Holy Spirit has thus made it so plain? "They went down into"—"they went down *both* into the water"—"they went down *both into* the water, *both* Philip and the enuuch." Can language possibly be plainer? Can *mode* be more clearly designated? Prof. Mell asserts that "it is utterly impossible to translate *literally* into Greek the English sentence, "and they went down both into the water," &c., without using the *precise words* and the *precise structure* of the original. "And he baptized him." Give *baptized* here its proper translation, and the weight of evidence is overpowering—the case is perfectly made out—and he *immersed* him. "For this solemn act, the circumstances before noticed were *necessary*, but for any other mode they *would be absurd.*"

The senseless argument contained in almost every Pedobaptist book I have consulted, that if you will have it that if the eunuch was immersed, then Philip was too, as *both* are said to go down into the water,

&c., does not really merit a reply. Now, no one not blinded by prejudice would ever have any difficulty here. Who ever supposed that a Baptist contended that "going down into water" was the *rite* of baptism? This act of "going down into" is only *preparatory* to the act of immersion. And yet you will find this stupid objection in books written by men of great ability. Even Richard Watson deals in such peurilities. But let us refer to the word again:

"And when they were come up out of the water," &c. Now after what has been already said, I cannot suppose that the reader will require any protracted remarks upon the Greek text translated "*come up out of the water.*"

But a few observations may not be out of place. I contend that if "*eis to udor*" is correctly translated *into the water*, then that "*ek tou udatos*" must be translated *out of the water.*" If this be not so, then Philip and the eunuch went *into* the water, but *never* came out. Again, Prof. Mell says: "We maintain not only that the *primary* meaning of *ek* is *out of*, but that it *always* has that meaning, specially when it denotes the motion of an object from one place to another." He says "all the lexicons and grammars" assert that *ek* means *primarily, out of.* The reader will here remember the rule of Ernesti as adopted by Stuart, relative to the condition upon which the primary meaning is to be taken,

i. e., *always*, save when the context obviously demands a secondary sense.

As to the difficulty of water sufficient for immersion, it is enough that the Holy Spirit declares that immersion took place. It is a mistake besides, to conclude that the Hebrews meant a desolate waste. Calmet, (Pedobaptist,) says, "Some deserts were beautiful, and had good pastures." The Scriptures too, speak of deserts *dropping fatness*. Dr. Barclay speaks of the desert alluded to, as comparatively fertile and populous. John the Baptist preached in the wilderness (*desert*) of Judea, Matt. iii: 4. The word is *eremos* the same that is used in this place. And yet we know what sort of a desert it was.

Truthfully, then, does Dr. Carson write, when he says of the baptism of the eunuch, "To a mind thirsting to know the will of God, and uninfluenced by prejudice, this passage without comment is, in my view, amply sufficient. The man who can read it and not see *immersion* in it, must have something in his mind unfavorable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than Satan himself, I could not as a scholar attempt to expel *immersion* from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will

still cry out, *immersion, immersion.*" To this judgment every candid critic and scholar must subscribe. Many learned Pedobaptists have admitted this freely. I give a few testimonies.

JOHN CALVIN, commenting on the baptism of the eunuch, says: "Here we perceive how baptism was administered among the ancients."

DR. TOWERSON. "For what need would there have been of Philip and the eunuch *going down into this*, (water,) were it not that baptism was to be performed by *immersion*, a very little water, as we know it doth with us, sufficing for an affusion or sprinkling?"

. STARKE, (Lutheran.) "And he commanded the chariot," &c. Philip "baptized him in the name of the triune God, by *immersion.*"

DR. QUENSTEDT, in his "Biblical Antiquities," takes the same view. He, too, is a Lutheran.

DR. DODDRIDGE. "*They both went down to the water.* Considering how frequently bathing was used in these hot countries, it is not to be wondered that baptism was generally administered *by immersion*, though I see no proof that it was essential to the institution. It would be very *unnatural* to suppose, that they went down to the water merely that Philip might take up a little water in his hand *to pour* on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey through a desert country; a precaution absolutely

necessary for travellers in those parts, and never omitted by them. See Shaw's Travels."

Let it be borne in mind that these authorities were *not* Baptists. We see even in the admissions of the devout and conscientious Doddridge the influences which education and association will impose upon the mind. If the eunuch *was* immersed, then we have the authority of the Bible for asserting that, that was clearly the Bible mode. Can any one suppose that Philip would practice a mode not authorized by Christ? Does any one suppose that he did not *understand* the ordinance and comprehend the import of the word *baptizo?* If so, he is exceedingly credulous. The unprejudiced mind must believe that our Saviour himself *ordained* that *immersion* only should be Christian baptism. He was baptized himself by immersion; His beloved disciple, Philip, baptized by immersion; the Greek word employed by the Holy Spirit both *to describe* and *to command* the use of the ordinance, means *to immerse* and means nothing else. "Any departure from this practice is a *departure from the revealed will of God;* and such an act can be received in no other light than an act of rebellion against his Divine authority."

NUMBER XIX.

The Baptism of Paul—The Baptism of the Philippian Jailor.

The reader must not understand my purpose in these articles to be a discussion of *all* the controverted points growing out of the subject of the mode of baptism. To do this would require more space than the editor could well allow me. I have only intended to present those points which interested me most and had the most direct and positive influence in my ecclesiastical change. The baptism of Lydia, and of Cornelius, of the Holy Ghost, and of fire; the baptism of suffering, of the Israelites unto Moses; the passage which refers to Noah and the ark, and indeed other passages, I have discussed in the book I prepared, but I am compelled to omit them in the present series. Let us now look at the baptism of Paul. The following passages contain all that is requisite:

"And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii: 16.

"And immediately there fell from his eyes, as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts ix: 18.

Ananias simply said to Paul, "Arise and be baptized, (immersed) and *wash* away thy sins." Now, if Paul were immersed in pure water, washing would be *an effect.* We are compelled to stick to the primary meaning when the sense does not "obviously demand" a secondary one. In Kings ii, v: 14, Elisha directs Naaman to "go and *wash* seven times in Jordan." Now, Naaman went and *plunged* himself seven times in Jordan. So says Prof. Stuart. Here is his translation: "Naaman went down and *plunged* himself (*ebaptisato*) seven times in Jordan." He was directed *to wash*, and yet he "*plunged himself.*" So also says that eminent scholar, Prof. Robinson, he using "*dipped,*" instead of Prof. Stuart's "plunged." Both, mind you, are learned Pedobaptists. If Naaman had lived *now*, and had been directed to repair to some stream and *wash* himself in the water, it is highly probable he would have only stood *on* the bank and *sprinkled* himself very slightly. If his physician had employed the Greek of the Septuagint, and he had been studying the meaning of *baptizo* and the prepositions *en* and *eis* as they are explained by sundry modern sciolists, no one can possibly doubt what Naaman would have done.

The washing away of sins, alluded to by Ananias, was merely the *outward sign*—the symbolizing of the baptism of the Spirit, or regeneration. Paul had been converted already, and water baptism was there-

fore resorted to that spiritual baptism might have a fitting symbol or emblem.

Various Pedobaptist writers insist that Paul was too weak to be immersed, and yet they dwell upon his "standing up" when he received the rite. If sprinkling or pouring had been the mode, he might have reclined. There was no necessity why he should "stand" at all. If the Bible had stated that Paul was too weak to sit up, but was baptized in a *reclining* posture, they would have exclaimed at once: "Do you not see, he could not have been immersed, for he was baptized reclining upon a couch?" But it states "he *arose* and was baptized"—the very thing he ought to have done to receive immersion—and they claim that the record is against the idea of baptism in that way. They are very hard to please.

Many writers would have you believe that *anastas*, he *arose*, means not only "*standing up*," but that he *continued standing still*. But this is not so. A high authority says, "it indicates *motion, preparatory to departure from a place*." It is, therefore, really used to state that Paul "moved off." Dr. Mell shows the absurdity of the Pedobaptist gloss. The same Greek word is used in the following passages. "Saul *arose* and got him up to Gilgal." "David *arose* and fled for fear of Saul." "Saul *rose up* out of the cave and went." But poor Paul must "arise" and continue to stand still. Saul was allowed by the Greek word to *stand up* and *to go out*. "Saul stood up,

and got him up to Gilgal—i. e., (says Dr. Mell with fine irony,) "he went *standing*." But Paul (*anastas*) *stood up*, but that is all: in *his* case no *motion* is indicated. The truth is that the verb *anistemi*, from which *anastas* comes, occurs several times in the chapter which records Paul's baptism, and its use shows that it was an act preparatory to something else. Paul, therefore, *arose*, preparatory to his being immersed. We read: "*Arise*, and go into the city." Was he "to stand still" in doing this? "*Arise*, (*anastas*) and go into the street which is called straight." Was this done by *Ananias' standing still?* Paul "*arose*, and was baptized." Does this prove that he was "standing still" when he received the rite of baptism? No one, with these and many other examples, (to which he is referred,) before him, can doubt that *arise* here was only a *preparatory act*, and not an indication of his posture while undergoing baptism. I believe Paul was *immersed*, because he tells us himself that it was a *burial*: "Therefore *we* are *buried* with Christ by baptism." Pedobaptists will have it, to make good their practice, that he was sprinkled; but Paul says he was "buried with him (Christ) in baptism." When I come to discuss these passages, the reader will more clearly discern the force of Paul's language. I believe Paul was immersed, because the word used (*baptizo*) to express the *act* means, as we have seen, *to immerse*, and nothing else.

But was there *water enough?* Paul was at Damascus. The Bible says there were *rivers* there. "Are not Abana and Pharpar, *rivers of Damascus*," &c., II Kings v: 12. In addition, there were "baths, and pools, and fountains, *throughout the East.*" So says Dr. Hibbard, a distinguished Methodist. So says the Encyclopædia of Religious Knowledge. Horne, in his celebrated work, "Introduction to the Bible," gives similar testimony. So there must have been water enough to baptize *one* convert.

THE BAPTISM OF THE PHILIPPIAN JAILOR.

Paul and Silas had been cast into prison, and were delivered by the miraculous interposition of Deity. At midnight the doors are thrown open as the prison is violently shaken, and the prisoners' bands are unloosed. The jailor seeing the doors open, is about to kill himself, supposing the prisoners have fled. Paul assures him of their presence. The jailor then calls for a light, and springing in, falls at the feet of Paul and Silas, "and *brought them out.* * * * And they spake unto him the word of the Lord, and to all that were in his house. And he *took them* the same hour of the night and *washed* their stripes, and was *baptized,* he and all his, straightway. And when *he had brought them into his house* he set meat," &c.

Now, was the jailor immersed or sprinkled? I

stand by the Bible. The Holy Spirit says he was *immersed*—the word means that and nothing else—and as a lover of God's word, I am compelled to believe it. But let us look at the order of events. The reader will perceive *three removals* in the narrative.

1. The jailor brought Paul and Silas out—out of what? The *inner* prison, I answer. See verse 30. Here is *removal first.*

2. They subsequently "spake unto him the word of the Lord, and to all that *were in the house.* And he *took them* the same hour of *the night,* and washed their stripes; and was *baptized,* he and all his straightway." Here is *removal second.* They were in the jailor's house; they were then taken to some place where they were washed. The jailor then went to some proper place, and he and his believing household were straightway *immersed.*

3. After baptism, then the jailor "*brought them into his house.*" Verse 34. Here is *removal third.*

But was there water enough for immersional purposes? The Holy Spirit will always provide water enough for the performance of the ordinance of immersion. No one now can tell where that prison stood. The river may have laved its very foundations. Who can tell? We know the East abounded in pools and tanks.

But, be this as it may, I cannot doubt that the jailor was immersed. Paul we knew regarded bap-

tism as a *burial*, and he either baptized the jailor or witnessed it. No one can believe he would call a different act baptism, or that he would violate God's command.

But as to Paul's breach of faith by going out of the prison, this may be said. He voluntarily came back. He never left his prison in order to effect his escape. Besides, Peter, we know, left *his* prison and did not return. God sent an angel to liberate him. Did Peter violate an "ordinance of God?" I believe the whole account is consistent and natural if we claim that the jailor was immersed. Why should they have gone out of the house if *sprinkling* was to be performed?

NUMBER XX.

Examination of Mark vii: 3-4—What Beza, Grotius, MacKnight, Meyer, Starck, Kitto, Olshausen, and others say—Dr. Hodges' comments examined.

In this number I desire first to direct the reader's attention to a passage of Scripture, the teaching of which is often misunderstood and perverted. It occurs in Mark vii: 3–4. "For the Pharisees, and all the Jews, except they wash (*nipsontai*) their hands oft, eat not, *holding the tradition of the elders.* And when they come from the market, except they wash, (*baptizontai,*) they eat not. And many other things there be, which they have received to hold, as the washing (*baptismous*) of cups, and pots, brazen vessels, and of tables." This is the version of our common English Bibles.

The following is the revised translation by the American Bible Union: "For the Pharisees, and all the Jews, except they carefully wash their hands, do not eat, holding the tradition of the elders. And coming from the market, except they *immerse themselves* (*baptizontai,* middle voice, immerse themselves) they do not eat. And there are many other things which they have received to hold, immersions of cups, and pots, and brazen vessels, and *couches.*"

I expect to satisfy the candid and careful reader that in the material points, the latter translation is the correct one.

1. The first point, we learn, is, that the Jews wash their hands carefully before they eat; and Mark says, that it is "a tradition of the elders."

2. The next point to be considered is, the differerence between the words used to express the washing resorted to before eating, and that used after they have returned from the market. The reader will have seen in the above brackets that the words employed by the Holy Spirit are different. In the former it is *nipsontai*; in the latter *baptizontai*. I wish to show the reader that these words are *not* used interchangeably—do not mean the *same thing*.

There are two kinds of washing in this passage: one of constant, every day occurence; the other comparatively rare, and performed only after a person had been to market, and consequently exposed to personal contact with those deemed defiled. The one occurred before meals—the other was resorted to only on particular occasions. Prof. Ripley, (Baptist,) judiciously remarks: "In examining the whole passage, the attentive reader will perceive *an advance* in the thought. If *ordinarily* the *hands* were washed before eating, the reader is prepared to hear, that after returning from a *mixed crowd* of people, something different from, or additional to this washing, was performed."

The law of Moses required divers immersions. Paul alludes to them and calls them "divers *baptisms,*" or immersions. The reader is referred to Leviticus xi: 32, and Lev. vi: 28, where he will learn that Paul's divers baptisms were really divers immersions. It is not, then, a matter of surprise when we learn that punctilious Jews, *who held the traditions of the elders,* in their over-weaning carefulness, "found fault" when they saw the disciples of Christ eat bread without previously washing their hands. They were required by the law of Moses to bathe only when they had actually contracted ceremonial impurity. See Lev. xv: 5. Now, to wash the hands often or carefully, the Greek word *nipto* is used; but to express a more thorough purification, (such as is enjoined in Lev. xv: 5,) and which they thought necessary after going to market, they used *baptizo.* That renowned scholar BEZA, says, "*Baptizesthai,* in this place, is more than *niptein;* because that (the former) seems to respect the *whole body,* this (the latter) only the *hands.* Nor does *baptizein* signify *to wash,* except by consequence. To be *baptized* in water signifies no other than to be immersed in water." His view supports that of Prof. Ripley above. The learned GROTIUS, on this passage, says: "They cleansed themselves more carefully from defilement contracted at the market to wit, by not only *washing* their hands, but even by *immersing* their body." MACKNIGHT remarks also: "For when

they come from the market, except they *dip* themselves, they eat not." DR. MEYER says: "The expression is *not* to be understood of the washing of the hands, but of the *immersing*, which the word *always means* in the classics and the New Testament. * * Before eating, they *always* observe the washing of hands, but (employ) the *bath* when they come *from the market.*"

VATABLERS, a distinguished professor of Hebrew, of Paris, says on this passage: "They *bathed themselves all over.*" SPENCER, on the Ritual Laws of the Hebrews, says: "Some of the Jews, ambitious for the credit of superior purity, *frequently immersed their whole persons in water.*" STARCK says: "The baptisms with the Jews were not by sprinkling, but in addition to washing the whole body, an *entire immersion.*" The ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE says, that the "legal pollutions" of the Jews "were generally removed by bathing. * * The person polluted *plunged over head* in the water," &c. FRITSCHE, in his commentary, says on the above passage: "When they have come from the market, &c., they do not eat unless they have washed their body. Thus Beza and Grotius explain the passage most rightly."

OLSHAUSEN says: "*Baptismous* is here ablution, washing generally." "*Baptizesthai* is different from *niptesthai;* the former is the *dipping* or cleansing of food that has been purchased, to free it from impuri-

ties of any kind." KITTO's Cyclopædia of Bib. Lit. says: "The hands were *plunged in water*." It says that the complaint of the Jews was not that the disciples "did not at all wash their hands, but that they did not *plunge* them ceremonially according to the practice." SCALIGER says: "The more superstitious part of the Jews * * *dipped the whole body*." LIGHTFOOT, WETSTEIN, ROSENMULLER, and KUINOEL, although they argue that the washing had reference to the hands only, yet distinctly assert that *baptize* meant the *immersing* of the hands. With these authorities agree such eminent Pedobaptist scholars and critics as Schleusner, Scapula, Stockius, Dr. G. Campbell, Hammond, Heumann, Altingius, Maldonatus, and Lange.

The Pharisees were full of superstition. MAIMONIDES says: "If they touched but the garments of the *common people* they were defiled—and needed *immersion;* hence, when they walked the streets they walked on the side of the way, that they might not be defiled by touching the common people."

RABBI SALMON says: "Not only the hands and feet were washed, but the whole body." Maimonides says also that "if a man *dips* himself all over except the *tip of his little finger*, he is still in his uncleanness." Who is surprised then to hear them berating the disciples because they eat without so much as washing the hands. So the passage under consideration does not teach that *nipsontai* and *bap-*

tizontai are used interchangeably. The former teaches us that the Pharisees often wash their hands; the latter, that they *immerse* themselves on certain occasions. I have dwelt thus long on this point, because in my Pedobaptist days I was taught to rely strongly upon this passage to show that *baptizo* did *not* mean dipping, and was not a *specific* term.

But if Pedobaptists pervert this part of the passage to the misleading of the ignorant, they are no less guilty in their specious and unfair comments upon the latter part of the passage which refers to the "washing (*baptismous*) of cups, and pots, and brazen vessels, and tables."

I find that Wesley, Fairchild, Hibbard, Peters, Hall, Hodges, and, indeed, nearly all Pedobaptist writers, resort to the same sort of ridicule and the same misstatement of facts in their sophistical manipulations of this passage. As a specimen of Pedobaptist learning and criticism I quote the following from the work of Dr. Hodges on baptism. "Were all these *plunged* under water? (for this, we are informed, is also the meaning of immersion.) Tables (*klinon*) *twenty feet long* and *four feet wide* and *high?* Or *couches large enough to accommodate several persons to recline upon at meals*, and often fastened to the wall? Were these carried to some place to plunge them under water? Their brass kettles and cooking utensils all purified in the same way? Were all the people in that comparatively rude age prepared and

able to perform such ablutions? Let common sense answer. * * * * And how easily could they *sprinkle* their couches and brazen vessels, but how inconvenient—aye, *impossible* in some cases—to plunge them all under water." There is much more of the same sort. I will show the reader that there is much misapprehension displayed throughout. Let him candidly consider the following facts:

1. Dr. H. asserts that the tables were *twenty feet* long. JAHN, in his celebrated work on Archæology, page 156, says: "The *table* in the East is a PIECE OF ROUND LEATHER *spread upon* the floor, upon which is placed a *sort of stool.* This supports nothing but the platter. The seat was the floor, spread with a mattress, carpet, or cushion, upon which those who ate, sat with legs bent and crossed." How different this from the enormous tables "twenty feet long, and four feet wide and high."

HORNE, in his valuable and learned work, "Introduction to the Bible," vol. ii, page 172, says: "The ancient Hebrews at their meals had each his *separate table.*" Of course, they were all "twenty feet long, and four feet high and wide." If so, they doubtless took their meals out of doors, as a family could scarcely be accommodated within. Now, could not these tables, only large enough for one person, be immersed, or *plunged*, as any ordinary garment? The law of Moses required that they should be immersed

whenever ceremonially unclean. See Lev. xi: 32; xv: 5, 21, 27; xvii: 15.

2. But let us look at Dr. Hodges' "couches large enough to accommodate several persons to recline upon at meals, and often fastened to the wall." It is quite apparent that the writer has a regular modern lounge or sofa in his mind. He evidently has not consulted the authorities as to the character of Eastern couches or beds. Let us see what they say:

CALMET. "The word *bed* is in many cases calculated to mislead and perplex the reader." Just so with Dr. H. He is evidently both "misled and perplexed" But continues Calmet: "The *beds* in the East are *very different* from those used in this part of the world." It is often nothing more than "a *cotton quilt* folded double."

KITTO'S Cyclopædia, Art. Beds. "Orientals generally lie exceedingly hard. Poor people sleep on *mats*, or wrapped in their outer garment. * * The more wealthy classes sleep on *mattresses* stuffed with wool or cotton, which are often no other than a *quilt thickly padded*." Now could there possibly be any difficulty in immersing those beds or couches? So *table* or *couch*, (as you may translate the word *kline*,) it matters but little; you could easily immerse either or both.

RICHARD WATSON, the ablest of Methodists, in his "Biblical Dictionary," Art. Beds, says: "*Mattresses* or *thick cotton quilts* folded, were used for sleeping

upon. These were laid upon the quan or divan, a part of the room elevated above the level of the rest, covered with a carpet in winter, a fine mat in summer. * * The mattresses are *rolled up, carried away,* and placed in a cupboard till they are wanted at night. And hence the propriety of our Lord's address to the paralytic, "Arise, take up thy *bed* and walk." These could be easily *plunged.*

Maimonides says that beds "are washed by covering them with water." He says, "they *dip* all unclean vessels." He says both "*molten* vessels and glass are *dipped.*" So there is no difficulty about the immersing of "brass kettles and cooking utensils," as Dr. H. seems to apprehend. Well, after all, I think the reader will conclude with me that the Holy Spirit spoke truthfully, Pedobaptist denials and ridicule to the contrary, notwithstanding.

NUMBER XXI.

Examination of Romans vi: 3-5, and Colos. ii: 12—Opinion of Stuart, Haldane, Wall, Tillotson, Clarke, and many others—What the Fathers say.

Rom. vi: 3–5. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are *buried with Him by baptism into death;* that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Colos. ii 12. "*Buried with Him in baptism,*" &c.

It ought not to be necessary to expend any time or labor over these passages.

PROF. STUART admits that "*most commentators* have maintained that *buried* here has a *necessary reference* to the mode of literal baptism, *which, they say,* was by *immersion;* and this, they think, affords the ground for the employment of the image used by the apostles, because *immersion* (under the water) may be compared to a *burial,* (under the earth.") Here are two important admissions. 1. The admissions of most commentators. 2. The mode of apostolic baptism.

I adopt HALDANE'S comment in his famous work on Romans: "The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death; Christians are, therefore, represented as buried with him, by baptism, into his death, in token that they really died with him; and if buried with him, it is not that they shall remain in the grave, but as Christ arose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account, the death of Christ as their own death. It is also a sign of their purification and resurrection for the service of God."

Another writer says: "In our baptism there is a literal burial, and a literal resurrection, and these *literal* things are signs and emblems of the *spiritual* things. The figure is full and clear." Paul evidently perceives a striking resemblance between the baptism and the burial of a subject. The great mass of learned commentators for fifteen hundred years, belonging to every sect and school of theology, have so understood it.

DR. WALL, (Episcopalian.) "St. Paul does *twice*, in an illusive way of speaking, call baptism a *burial*." He says this fixes the question that in ancient baptism "the *whole body*" was "*put under water*."

ARCHBISHOP TILLOTSON, (Episcopalian.) "*Anciently*, those who were baptized, were *immersed* and

buried in the water to represent their death to sin," &c. He says the apostle alludes to it in the above passages.

ARCHBISHOP SECKER, (Episcopalian.) "*Burying*, as it were, the person baptized in the water, and *raising* him out again, without question, was anciently the more usual method; *on account* of which (burying the person baptized in water) St. Paul speaks of baptism as representing both the death, burial, and resurrection of Christ, and what is grounded on them—our being dead and buried to sin, and our rising again to walk in the newness of life." Lec. on Cat. L. XXX.

DR. SAMUEL CLARKE, (Episcopalian.) "*We are buried with Christ by baptism, &c.* In the *primitive* times the manner of baptizing was by immersion, * * * It was a *very significant emblem* of the dying and rising again, referred to by St. Paul, in the above passage." Epis. Ch. Catechism, p. 294.

DR. WELLS, (Episcopalian.) In commenting on Rom. vi: 4, he says: "St. Paul here alludes to immersion * * * * which he intimates did typefy the death and burial," &c.

BISHOP NICHOLSON, (Episcopalian.) "In *baptism*, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be BURIED with Him." Epis. Ch. Cat., p. 174.

DR. DODDRIDGE, (Presbyterian.) "*Buried with him, &c.* It seems the part of candor to confess, that

here is an allusion to the manner of baptizing by immersion."

BLOOMFIELD. "There is here *plainly* a reference to the ancient mode of baptism by *immersion*."

ROSENMULLER. "Immersion in the water of baptism and coming forth out of it, was a symbol of a person renouncing his former life, and on the contrary beginning a new one. The learned have reminded us that *on account* of this *emblematical meaning* of baptism, the rite of *immersion*, ought to have been *retained* in the Christian church."

DR. KNAPP, whose works are recommended by the able Dr. Woods, of Andover, says: "We are, like Christ, *buried* as dead persons by baptism, and should arise, like Him, to a new life." "The image is taken here from baptized persons, as they were immerged (buried,) and as they emerged (rose again.")

DR. HAMMOND, (Episcopal.) "It is a thing that *every christian knows*, that the *immersion* in baptism refers to the death of Christ: the putting of the person into the water denotes and proclaims the death and burial of Christ."

BISHOP HOADLY, (Episcopal.) "If baptism had been *then* performed as it is *now* among us, we should never so much as heard of this form of expression, of dying and rising again in this rite."

MARTIN LUTHER. "Baptism is a sign of both *death* and *resurrection*. Being moved by this *reason*,

I would have those to be baptized, *to be altogether dipped into the water,* as the *word doth express mistery signify.*"

WESTMINSTER ASSEMBLY OF DIVINES, consisting of fifty eminent ministers, in Anno on Rom. vi: 4. "In this phrase, the apostle seemeth to allude to the ancient manner of baptism, which was to *dip* the parties baptized, and, as it were, bury them under water."

WM. TYNDALE. "The *plunging* into the water signifieth that we die and are *buried* with Christ."

DR. MANTON, (Episcopal.) "The putting the baptized person into the water, denoteth and proclaimeth the burial of Christ."

DR. WHITBY, (Episcopal.) "It being so expressly declared here, that we are *buried* with Christ in baptism by being buried under the water," &c.

ARCHBISHOP LEIGHTON, (Episcopal.) "The *dipping* into the water representing our *dying* with Christ, and the return thence, our rising with him."

But these are more than enough. I have before me similiar testimony from Burkitt, Olshausen, Dr. Storr, R. Newton, Baxter, Bishop Smith, of Kentucky, Dr. Chalmers, Cranmer, Scudder, Pictetus, Bengellius, Goodwin, John Edwards, Edinburgh Reviewers, Suicer, Bingham, Bishop Sherlock, Bishop Warburton, Saurin, Matthies, Jaspis, Frankins, Turretin, Theophytact, Leo, Tholuck, Winer, Lange, Jortin, Serperville, Burmannus, Peter Martyn, Albert

Barnes, Estius Braunus, Dr. Boy, Bheinard, Bishop Burnett, Cardinal Cajitan, Cave, Bishop Daverant, Bishop Fell, Quenstedt, Ch. Starke, Knapp, Wesley, Clarke, Whitfield, Connybeare, and Howson. Others could be added even to this long list.

Besides these, nearly (possibly) all the early Christian writers so interpret these passages. I have before me the opinions of Chrysostom, Ambrose, Cyril of Jerusalem, Gregory, Nyssen, Apostolical Constitutions, Damascenus, Athanasius, Basil the Great, Justin Martyr, Theodoret, Dionysius Areopagus, Clement of Alexandria, Fourth Council of Toledo, Photius, Gelatuis, Gregory, Pelagius, Augustine. These all take the above view.

And yet, in the face of the obvious meaning of the language of Paul, and the united opinions of almost all learned commentators and authors, some recent writers have attempted to give a different interpretation. Why this! Evidently to get rid, if possible, of the decisive testimony which these passages give in favor of the rite of *immersion.* I leave the subject with the reader. It influenced me: I hope it will influence him. I conclude with the words of another:

"When one has died, he is afterwards *buried.* Our conversion was our *death* to sin. Our baptism was our *burial,* to *testify* in the most solemn and impressive manner that we had renounced the world and sin, and henceforth we were to live a new life of

holiness." Reader, have you so *testified?* If *converted,* it is your imperative duty to be "buried with Christ by baptism into his death."

NUMBER XXII.

Metaphorical use of Baptizo—Luke xii: 50, Examined—What Witsius, Doddridge, and others say—I Cor. x: 12, Examined—What MacKnight, Whitby, Stuart, and others testify—Romans vi: 2-4, and Col. ii; 12—Additional Remarks.

In this number I wish to investigate the metaphorical use of *baptizo* in the New Testament. I wish to ascertain if it does teach *immersion*, and not pouring or sprinkling. Let us examine, first, Luke xii: 50, where our Saviour says: "I have a *baptism* to be baptized with, and how am I straitened till it be accomplished." Now, what does our Saviour mean by this way of speaking? Let us hear what the learned have to say. Mark, I quote from the opponents of the Baptists.

PROF. STUART. "I am about to be *overwhelmed* with sufferings, and I am greatly distressed with the prospect of them."

BLOOMFIELD. "This metaphor of immersion in water, as *expressive of being overwhelmed by affliction,* is frequent, both in the scriptural and classical writers." On Matt. xx: 22.

WITSIUS. "Immersion into the water, is to be considered by us, as exhibiting that *dreadful abyss* of Divine justice, in which Christ, for our sins, was for

a time, as it were, absorbed; as in David, his type, he complains, Psalm lxix: 2: 'I am come into deep waters, where the floods overflow me.'"

DODDRIDGE. "I have, indeed, a *most dreadful* baptism to be baptized with, and know that I shall shortly be *bathed*, as it were, in blood, and *plunged* in the most *overwhelming* distress."

HERVEY. "He was even *straitened*, under a kind of holy uneasiness, till the dreadful work was accomplished: till he was baptized with the baptism of his *sufferings*, *bathed* in blood, and *plunged* in death."

REV. AND SIR H. TRELAWNEY. "Here, I must acknowledge, our Baptist brethren have the advantage; for our Redeemer's sufferings must not be compared to a *few drops* of water *sprinkled* on the face, for he was *plunged* into distress, and his soul was *environed* with sorrows."

Now, these opinions are from Pedobaptist scholars, and are in consonance with the text. No one who is familiar with the Divine record, and knows of the agony that wrung our Saviour's soul amid the darkness of Gethsemane's garden, when he sweat as it were great drops of blood, or of his cruel sufferings and death upon the rugged tree as it was placed upon Calvary's sterile heights, can tolerate, for a moment, that mode of interpretation which would represent those terrible scenes and agonizing sufferings by a few drops of suffering lightly sprinkled. "All who

know his history, perceive that he was *immersed* in suffering, but, sustained by Divine power, he did not sink in the deep sea of trouble."* Again: "If our Lord intended the ordinance of baptism to exhibit an image of the *overwhelming sorrows of the soul* in the garden and the cross, his intention is frustrated by the change of immersion into sprinkling."†

The next passage that merits particularly our attention is that which relates to the metaphorical baptism of the Israelites when passing through the Red Sea, as they were fleeing from the pursuing Pharaoh. I Cor. x: 12. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea."

Instead of "baptized *unto*," it should read, "immersed *into*"—that would be a literal and exact rendering. It is objected that this passage does not prove immersion, but sprinkling or pouring. If so, then the text will read, they "were all *sprinkled* (*eis*) into Moses," or "*poured* into Moses." This will not improve the rendering any great deal. By reference to the event as described in Exodus xiv, we will learn that the Israelites having come to the Red Sea "*went* into the midst of the Red Sea upon *dry ground*"—that the waters separated, opening a passage for them, rising up on either side as walls—that

* Hinton. † Pengilly.

the cloud which had hitherto guided them, but which had stood between the two armies, now moved, and covered the Israelites, concealing them effectually. As far as we can learn, it does not appear that water "*actually touched* the Israelites in *any sense* whatever." The whole, then, of this passage, is a metaphor—a figure. Whilst, as Carson shows, there was a *real immersion*, yet it was *not* a *literal* immersion in water, as Christian baptism is. "It is, therefore," he says, "*figuratively* called by the name of the Christian ordinance, because of *external similarity*, and because of serving the like purpose, as well as figuring the same event. The *going down* of the Israelites into the sea, their being *covered by the cloud*, and their *issuing out* on the other side, resembled the baptism of believers, served a like purpose as attesting *their faith* in Moses as a *temporal saviour*, and figured the burial and resurrection of Christ and Christians, as well as Christian baptism." When a believer goes down into the baptismal waters, he thereby expresses to the world his faith in Christ as his Saviour; when the fleeing Israelites entered the sea they expressed their faith in Moses, their temporal guide and saviour; hence, figuratively, they were immersed into faith in Moses. Now, with this exposition of the text agrees the comments of many very learned writers who were utterly opposed to the Baptists.

MacKnight, (a Presbyterian.) "Because the

Israelites, by being *hid* from the Egyptians *under the cloud*, and by *passing through* the Red Sea, were made to declare their 'belief in the Lord and his servant Moses,' (Ex. xiv : 31,) the apostle *very properly* represents them as baptized unto Moses in the cloud and in the sea."

WETSIUS. "How were the Israelites baptized *in the cloud and in the sea*, seeing they were *neither immersed* in the sea, *nor wetted by the cloud?* It is to be considered that the apostle here uses the term 'baptism' in a *figurative sense*, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from water. The cloud hung over their heads, and the sea surrounded them on each side; and so the water in regard to them that are baptized." This is the opinion of a man of the rarest learning and judgment.

WHITBY. "They were covered with the sea on both sides, Ex. xiv : 22; so that both the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea resembled the ancient rite of going into the water; and their coming out of it, their rising up out of the water." This is by the learned Episcopal commentator.

GATAKER. "As in the Christian rite the candidates are *covered with water*, and, as it were, are buried therein; and again, when they come out, rise as it were *out of the grave*, so it might seem as if the

Israelites, when they went through the water of the sea, which was higher than their heads, were covered with it and as buried therein; and again, as if they *emerged* and *arose* when they ascended on the opposite side."

PROF. STUART. "As the language must evidently be *figurative* in some degree, and *not literal*, I do not see how, on the whole, we can make less of it, than to suppose that it has a tacit reference to the *idea of surrounding* in some way or other." "The suggestion has sometimes been made, that the Israelites were *sprinkled* by the cloud and by the sea, and this was the baptism which Paul meant to designate. But the cloud on this occasion *was not a cloud of rain;* nor do we find *any intimation* that the waters of the Red Sea *sprinkled* the children of Israel at this time." He contends, it is proper to add, that the Israelites were *not immersed*, although he admits that the passage is "a kind of *figurative mode* of expression, *derived from the idea* that baptizing is SURROUNDING WITH A FLUID." Now, Prof. Stuart, *here* you allow your prejudices to warp your judgment: "baptizing a *surrounding with a fluid*," and yet no immersion! Fie! upon you, wise and good man! If *immersion* was not thus "figuratively" represented, what was it, Professor? Was it pouring or sprinkling? Does pouring or sprinkling represent "a surrounding with a fluid? Nay, verily! It was *immersion*, for what other mode represents baptism

"as a surrounding with a fluid?" But I ought not to insist that the apostle referred to the ancient rite of immersion, for Dr. Hodges sagely contends that to "attempt to *twist* it into immersion" is a "strange perversion of a plain case." He says the Israelites "were *sprinkled* by a mist *from the cloud* and sea, and therefore baptized by aspersion, is easily understood." Well, I will rest the case with the common sense of the reader. If he should think, after candidly examining the passage in Exodus, that sprinkling or pouring better represents the baptism that Paul referred to, I suppose we must submit. I beg him, however, to re-read the opinions of those great scholars just quoted, and to weigh them against the utterances of the writer now under consideration. Stuart says the Israelites were not *sprinkled* by the *cloud,* as it "was *not* a cloud of rain" that stood over them. He says, "we do not find *any intimation* that the waters of the Red Sea *sprinkled* them." Dr. Hodges, however, says, they "were *sprinkled* by a *mist,*" and this mist came from "the cloud," (which, mark you, was "*not* a cloud of rain," according to the learned Stuart,) and from "the sea," although we have no such intimation. Dr. Hodges refers to Psalm lxxvii, where it is said that "clouds *poured* out water." This furnishes the author with a *new* idea. Just before he says, it is "easily understood" that the Israelites "were *sprinkled* by a *mist* from the cloud and the sea;" but now, after reading this

passage, he says, "the *rain* which fell from the clouds before they reached the shore * * * * * was the baptism which the Israelites received. Being *sprinkled by a mist*, and having *rain poured* upon you, according to Dr. H. would seem to amount to the same thing. Now, reader, cannot Doctors of Divinity write very curious things? "The rain which fell from the clouds" baptizing them! That will not do. The apostle does not say that the Israelites were baptized *by* the cloud, but *into* (*eis*) the cloud; nor were they *sprinkled*, if the clouds really *poured out rain* upon them; nor did they pass over on "*dry ground* through the midst of the sea." After a *pouring rain* we generally have ground that may be said to be *wet*, not dry. The Psalmist speaks of a tempest, but it was *not* sent upon the Israelites, but upon their enemies, in order that dismay and confusion might disturb them. It was a terrible tempest, composed of rain, and thunder, and lightning, and an earthquake, and an awful wind. So much for this passage and the efforts "to twist" it to do service for sprinklers or pourers. Calvin, in his Institutes, seems to regard the apostle as referring in the passage under review to the *moral effects* rather than to the physical act of baptism. The Israelites were divided from the Egyptians by the cloud and the sea, so baptism separates the church of Christ from the world, and "designates it as God's spiritual Israel."

In First Peter iii: 20–21, we have this passage: "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto *even* baptism doth also now save us (not by the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Here, again, we have a metaphorical allusion. Is there any figure of a burial or resurrection in pouring and sprinkling? Noah and his family "were saved by water." Baptism in water now saves the believer—*not* by ceremonial cleansing, for this can never remove sin, nor give a "good conscience," but it represents or exhibits Christ through and by whom salvation comes. There is a striking resemblance between immersion as practiced by Christians and the salvation of Noah by water. In the immersion of the believer we have a burial and resurrection represented. In the burial of the ark in the waves of the sea whilst Noah was in it, and his *emerging* from it after the flood had ceased, we have also represented, in a lively way, a burial and resurrection. Immersion does not wash away sin, but it represents *emblematically* the purification of the soul. I append the testimony of two renowned Presbyterian scholars.

OWEN. "I deny not but that there is a great analogy between the salvation by the ark, and that by

baptism, inasmuch as the one *did represent* and the other *doth exhibit* Christ himself."

MacKnight. "This *answer of a good conscience* being made to God, is an *inward answer*, and means the baptized person's sincere persuasion of the things which by submitting to baptism, he professes to believe: namely, that Jesus arose from the dead, and that at the last day He will raise all from the dead to eternal life, who sincerely obey Him."

I do not think it necessary to detain the reader with an elaborate examination of the well known possages which refer to baptism as a burial, as recorded in Romans vi: 2–4, and in Col. ii: 12. I refer the reader to the opinions of many learned Pedobaptist writers which I have collated in Chap. II. He will see from these testimonies in what light these passages have been held by the foremost scholars of the world. Prof. Stuart admits that "many of the fathers," and "the great body of modern critics" agree in giving to these passages the same interpretation which is placed upon them by Baptists. It seems to me, therefore, a hastily formed opinion on the part of Dr. Hodges which leads him to say that "these passages, on which so much reliance is placed for immersion, really prove nothing, so far as the mode of baptism is concerned. All that can be with certainty inferred from them is, that there *may* be an *allusion* to the mode, but that is all." I ask Dr. H. if that "allusion" is to pouring or sprinkling? Will

he say yes? "Therefore, we are BURIED with him IN BAPTISM, into death—that like as Christ was *raised up* from the dead," &c. "BURIED with him in baptism WHEREIN (that is, *in baptism*,) also ye are RISEN with him," &c. Now, can there possibly be any "allusion," the most remote, to pouring or sprinkling in such language as this? Is there not an evident, unmistakable reference to *immersion?* Reader, lay aside your prejudice, and answer candidly. I adopt the comment of Haldane in his celebrated work on Romans.* "The death of Christ was the means by which sin was destroyed, and his burial the proof of the reality of his death. Christians are, therefore, represented as buried with him, by baptism, into his death, in token that they really died with him; and if buried with him, it is not that they shall remain in the grave, but as Christ arose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account the death of Christ as their own death. It is also a sign of their purification and resurrection for the service of God." Let the reader carefully peruse the following:

DR. WALL, the author of the famous work on

* In all probability "Haldane on Romans" is the production of no less a divine than Dr. Alexander Carson. There is a distinguished Presbyterian minister now living in the South, who could, probably, establish satisfactorily this fact. Any one desiring to investigate farther, would do well to address Rev. T. E. Skinner, D. D., Raleigh, N. C.

"Infant Baptism." This work was deemed so able and satisfactory, that he received the thanks of the *whole clergy* of the Established Church in convocation. Anything that he may say will be at least as authoritative with Episcopalians, as the enunciations of any recent writer. Well, what does the celebrated "Vicar of Shoreham, in Kent," have to say about these passages? He says, we could not know from accounts of baptism as given in John iii: 23, Mark i: 5, Acts viii: 38, "whether the *whole body* of the baptized was *put under water*, head and all, were it not for *two later proofs*, which *seem to me to* PUT IT OUT OF QUESTION: *one*, that St. Paul does *twice*, in an *allusive way* of speaking, call baptism a BURIAL; *the other*, the custom of Christians, in the *near succeeding times*, which, being more largely and particularly delivered in books, is KNOWN to have been generally or ordinarily, A TOTAL IMMERSION. P. 131. Dr. Hodges admits there may be an "allusion" to the mode. Dr. Wall declares that this allusion is to baptism as a burial, and settles the question—"puts it out of question"—that the whole body, head and all, were put under water in baptism.

ARCHBISHOP TILLOTSON, (Episcopalian.) "*Anciently*, those who were baptized, were immersed and BURIED in the water, to represent their death to sin, and then did *rise up out* of the water, to signify their entrance upon a new life. And to *these customs* the apostle alludes Rom. vi: 2–6." Well, I

think this learned ecclesiastic will offset fairly the *ipse dixit* of Dr. Hodges. He is *rather more* famous even among his own "folk" for ability and learning.

ARCHBISHOP SECKER, (Episcopalian.) "BURYING, as it were, the person baptized, in the water, and *raising* him out again, WITHOUT QUESTION, was *anciently* the more usual method; on account of which, St. Paul speaks *of baptism as representing both the death, burial, and resurrection of Christ*, and what is *grounded* on them—*our being dead and* buried to sin, and our rising again to walk in newness of life."

But it would be an easy matter to lay before the reader many pages of similar testimony. What is given, will be sufficient. Without further comment, I leave the subject with the attentive and candid reader.

NUMBER XXIII.

The Baptism of the Three Thousand at Pentecost—Dr. Robinson's testimony as to the Sufficiency of water for the Performance of the Rite—Objections Considered, &c.

The last point in the discussion which I propose presenting in this series, is the baptism of the three thousand on the day of Pentecost.

See Acts ii: 37, 38, 41. The objections urged ordinarily against their immersion, are so characteristic of Pedobaptist prejudice, and exhibit such a want of candor and *willingness to believe* what the Word of God declares, that they merit unceremonious exposure. I think the fair-minded reader will conclude, before he gets through, that there is manifested on the part of Pedobaptist writers either great unfairness or ignorance.

The question is, "Were the three thousand sprinkled or immersed? The meaning of *baptizo* settles the question forever: They were certainly *immersed.* See the discussion of *baptizo* in the earlier numbers. But to this, certain writers object. They urge their objections upon two grounds.

1. That there was *not enough water* in Jerusalem to immerse the multitude.

2. That it was *physically* impossible for the rite to be performed in that way. Let us examine these points.

1. *As to the water.* We learn from Dr. Robinson's "Biblical Researches in Palestine," (a valuable Presbyterian work,) that there was really water enough in and about Jerusalem, to have immersed *tens of thousands.* He says:

"The main dependence of Jerusalem for water, at the present day, is on its cisterns, and this has probably, *always been* the case." He farther tells us of "*immense cisterns,* now and *anciently* existing within the area of the temple, supplied partly from rain water, and partly by the aqueduct. These, of themselves, in case of siege, would furnish a tolerable supply. But, in addition to these, *almost every private house in Jerusalem,* of any size, is understood to have at least one or more cisterns excavated in the soft limestone rock on which the city is built. The house of Mr. Laneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions: 1st. Length, 15 feet; breadth, 8 feet; depth, 12 feet. 2nd. Length, 8 feet; breadth, 4 feet; depth, 15 feet. 3rd. Length, 10 feet; breadth, 10 feet; depth, 15 feet. 4th. Length, 30 feet; breadth, 30 feet; depth, 20 feet. This last is enormously large, and the numbers given are the least estimate." Speaking of

the reservoirs, he says: "These reservoirs we have learned to consider as one of the least doubtful vestiges of antiquity in Palestine." "With such reservoirs Jerusalem was *abundantly supplied*, to say nothing of the immense Pools of Solomon, beyond Bethlehem, which, no doubt, were constructed for the benefit of the Holy City." "Lying outside of the walls, on the west side of the city," "are two very large reservoirs." These he supposes to have been the Upper and Lower Pools of Isaiah. Concerning the Upper Pool, he says: Its "length" was "316 English feet; breadth at the west end 200 feet; at the east end 218 feet; depth at each end 18 feet."

He gives the following as the dimensions of the Lower Pool: "Length, along the middle, 592 English feet; breadth, at the north end, 245 feet; at the south end, 270 feet; depth, at the north end, including about 9 feet of rubbish, 35 feet; at south end, including about 3 feet of rubbish, 42 feet." Besides these, he mentions, as being "without the walls," the Pool of Siloam, and two other pools or "cistern-like" tanks. "*Within* the walls of the city are three reservoirs, two of which are of large size." Of one of these, the Pool of Hezekiah, he gives these dimensions: "Its breadth, at the north end, is 144 feet; its length, on the east side, about 240 feet, though the adjacent houses here prevented any very exact measurement. The depth is *not great*." A

very good place, then, for immersing. Of another, the Pool of Bethesda, he says: "It measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth, to the bottom, besides the rubbish which has been accumulating in it for ages." In addition to these, he mentions an aqueduct and numerous fountains. See Robinson, pp. 479–518. The celebrated Chateaubriand of France, gives us ample testimony as to the abundant supply of water in Jerusalem. But not only do travellers testify as to the great amount of water to be found in and around the "City of the Great King," but the Scriptures themselves, give us evidence to the same purport, which together establishes the fact that there probably never was a city in the world which was supplied with a greater amount of water in proportion to its actual size. We learn II Kings that there was an *upper pool*—that Hezekiah made a *pool* and a *conduit*, and brought water into the city. We learn from II Chron. that there was "much water" in Jerusalem. We learn from Nehemiah that the "upper water of Gihon" was "brought straight down to the west side of the city of David." We are told also about the "gate of the *fountain*" and the "King's *Pool*." We read also about "the *Pool* of Siloah," and "the *pool* that was made." In Isaiah we read of the "waters of the Lower Pool."

In John we read of a *pool* "by the sheep market." We read also of the "Pool of Siloam."

I could add other testimony if space permitted. The testimony of Josephus is valuable. Dr. Sampson, Dr. Barclay, and others have given us valuable facts as to other places for immersion at Jerusalem. I take it for granted, that after what has been given, no intelligent reader will question the supply of water.

2. As to the physical impossibility. Certain writers have gone into an arithmetical calculation to show this. Some of their remarks are very ludicrous and absurd. One of them speaks of immersion as being "one of the most severe and exhausting efforts to human strength that can well be undertaken."

So says Dr. Miller. They are in bad practice. They have departed so far from apostolic usage and immerse so little, that to their unpracticed hands it seems a work for Hercules. Old Baptist ministers only laugh at such dismay. The Holy Spirit asserts that they were *immersed.* With Bible believers that ought to be sufficient. Prof. Curtis has shown that *twenty-seven* persons were immersed by one administrator in *eight minutes,* and that too without *hurrying* through in an unseemly manner. The Rev. Dr. Skinner, of Raleigh, immersed *forty-six* persons in *eleven minutes,* two gentlemen timing the administration of the rite. Rev. Jas. Purifoy, of Wake Forest, has had a similar experience. Such examples are to be found, doubtless, wherever *immersion* is

practiced. Besides, history tells us of the baptism of even a larger number of persons in one day than is claimed for Pentecost. In the 7th century, *ten thousand* were baptized *in the river Swale* by Austin, the monk, who was sent to England by Pope Gregory the Great. Chrysostom tells us that he and his presbyters *immersed* amid the interruptions from infuriated soldiers, *three thousand* on the 16th April, A. D. 404. Remigius, Bishop of Rheims, immersed *three thousand* in one day, A. D. 496. He was, of course, assisted by others of his clergy.

If at the Pentecost only the *twelve* apostles (Matthias had been chosen in place of Judas) were the administrators, the baptism could easily have been completed in one day. Peter was preaching at the third hour, (9 o'clock A. M.,) and doubtless he was through by 11 o'clock. If each of the twelve baptized even sixty an hour, they would have completed the task in little over five hours. This, by many Baptist ministers, would be considered easy work. The distinguished Dr. Richard Fuller, of Baltimore, tells us in his work on baptism, that he has more than once immersed *one* and *two hundred* before morning service on the Lord's day. Could not, then, the *twelve* immerse three thousand (250 each) from 11 o'clock A. M., until 6 o'clock P. M.?

But suppose the *seventy* other ordained ministers (see Luke x: 1) were present, as probably they were, and aided in the baptisms, the exercises need not

have lasted more than one hour; they might have been concluded in forty minutes. So there was ample time for immersion.

But it is not stated that three thousand were *baptized* on the day of Pentecost. No number is given. "Then *they* that received His word were baptized. And the *same day* there were *added* unto them about three thousand souls." There is nothing said about being baptized, but only "were added."

BLOOMFIELD says, "We need not suppose *all* (of the 3,000) were baptized."

Some of them may have been John's disciples, and merely came forward to unite themselves with the recently converted. But I am willing to admit that the three thousand were all baptized, and yet there is no sort of difficulty in finding either *sufficient water* for *immersional* purposes, or a *sufficient number of administrators.*

NUMBER XXIV.

Objections against Immersion Considered.

Having thus, in the preceding numbers, placed before the reader, as well as I could under the circumstances, some of the arguments and facts which induced my change, I must detain him for a few numbers additional, whilst I offer him some reflections which an investigation of the subject of baptism has suggested. Before doing so, however, I remark again that it was an examination of the *mode* of baptism which first excited serious doubts in my mind, and which led me to investigate, as thoroughly as I could, the *proper subjects* of baptism. The line of investigation which I pursued, and the arguments I found so influential in my own case with regard to the latter, I hope yet to publish in some form.* It is proper to remark, that after my investigations had been extended through the topics already indicated, I also very seriously considered the subject of Church Government. I found here less difficulty than elsewhere. I had not for a long time been satisfied with *any* Episcopal form of polity. Lord King's "Primi-

*If this little volume should be found useful, it will be followed by another volume on "Who May be Baptized."

tive Church," and Powell's incomparable work on "Apostolical Succession," had long since fully satisfied me that Episcopacy was a corruption and innovation; but I had not worked out any satisfactory views with regard to the form of government in early times—whether it was Presbyterian or Independent. I feel fully assured that the same patient industry bestowed upon the investigation of this subject that I have given, and a candid appeal being made to the Scriptures and Ecclesiastical History, will result in the complete conviction that the form of government among primitive churches was independent—each church being absolutely independent of all others. See Mosheim and Neander on first century. In regard to the Communion question, I had no difficulty. As soon as I embraced with all my heart the Biblical doctrine of *believer's baptism*, and satisfied my mind that baptism *precedes* communion, I had no struggle in perceiving that there was a *logical necessity* for what is ordinarily termed "Close Communion." If I should be spared to carry out my purposes, a series of articles may yet appear upon the subjects of Church Government and Close Communion, or my reflections will be published in some other form.

I will now briefly notice a few objections which are urged by sprinklers against immersion.

1. It is objected that immersion "restricts the application of an ordinance" which God intended for

all climates, and all ages, and all conditions, and all circumstances.

I answer, that Christ himself was immersed, and commanded His disciples to be immersed. He did this knowing all things. I do not, therefore, admire that piety which unhesitatingly cavils at His appointments. But to be more particular.

(1.) I assert that immersions take place often in the coldest climates; that in Northern Europe it is quite common to immerse, and that in Russia, an exceedingly frigid country, immersion is the only mode practiced.

The people there have no difficulty in obeying the Saviour's command. See Stanley. It is also a well known fact that immersion is practiced in some of the *hot* countries—in Africa, Asia, and America—even right under the tropics. So much for the restriction as to climate.

2. As to *ages*, I have only to remark in this place, that our Lord appointed immersion for *believers*—and for no others. Whenever they are old enough to exercise faith in Christ, and make a profession of faith in Him, then there is no restriction—they are fit subjects for baptism.

3. As to conditions and circumstances, I remark again, our Saviour has appointed immersion. Whenever, therefore, providentially, a person is prevented from receiving the ordinance by *any cause*, no one is to be censured. A sincerely pious soul will sub-

mit to God's will in the matter unmurmuringly. "God will accept 'a willing mind,' in the absence of physical ability, or of opportunity, to observe the ordinance." God commands you to "search the Scriptures." If you are blind, or so afflicted in your visual organs as not to be able to comply, as a merciful God, he excuses you. God did not demand that the believing thief on the cross should be baptized. God does not demand an impossible service. If a believer in Jesus is so circumstanced that it is impossible for him to be immersed (like the thief) he is excused by Him who reads the heart aright. But of one thing be ye fully assured, God will not accept in lieu of His own ordinance, a *mutilated*, *changed*, or *perverted* rite. If any one chooses to invest the rite of baptism with a superstitious notion of marvellous virtue, and to believe that it is necessary for his salvation, and then proceeds to substitute for the institution of Christ an invention of his own, upon him rests the condemnation and the guilt. God has appointed immersion as baptism, and He has done this with *every circumstance and exigency before him.* Man has no right either to object or tamper with *His* institutions—it is impious. Dr. Mell well says, "the exaggerated notions of the *dangers* attendant upon immersion, spring entirely from a *religious hydrophobia.* Our brethren would see, if they knew more of themselves, that they shudder not so much

at the *physical*, as at the *religious* consequences of going into the water."

There is another objection I am almost tempted to disregard entirely. It savors of a bloated carnality and an unseemly pride so strongly, that it would, perhaps, be better to pass it over in silence, if it were not that we meet with it in all the books; we hear it in all the pulpit harangues; we listen to it in the home circle. And what is this objection, so pregnant with force as to be paraded on all occasions? It is, that immersion is *indecent*. Well may the philosphic Carson ask: "Shall the man of God blow the trumpet of Satan in the camp of Israel? If immersion is an *ordinance of Christ*, it is a fearful thing to oppose it by such an engine. It is not the first time, however, that Jesus has been *rebuked as a sinner*. In the estimation of the Pharisees, He broke the Sabbath; He was charged as a wine-bibber and a glutton; and it is not strange that the wisdom of this world should find indelicacy in His ordinances." Dr. Carson, in another place, says: "If it suits the wisdom of Christ's appointments that one person should be immersed by another, even were it a real humiliation, *it is to Christ we stoop*. That God's institutions cannot foster any of the corruptions of our nature, is self-evident; but that they should consult our sentiments of dignity and delicacy, is a thing that no one acquainted with the Scriptures ought to assert." "Did (the objector) never hear of such a

thing as circumcision? Has he forgotten the transaction in Abraham's house on the institution of that ordinance? Was there more dignity in that operation, with respect to the father of the faithful, and the males of his house, than there is in immersion in water? What shall we say of the transaction at the Hill of Foreskins? What shall we say of many parts of the law of Moses? What shall we say of many parts of both the Old Testament and the New?" And who can charge indecency now, with these things before him? Does this objection originate in anything said or suggested by the Holy Spirit? Is not such an appeal unworthy of a disciple of Jesus—is it not an appeal to our pride, to our ideas of conventional decorum—to our carnal views and appetites? In urging such an objection, does he not endeavor to enlist the corruptions of the Christian's heart against the ordinance which Christ himself has instituted? Is it not really grossly blasphemous? Does it not charge Christ with indecency—a charge which even Satan might hesitate to bring? And yet writers and speakers will, to serve an end, employ such a weapon, and that, too, when they pretend to recognize immersion as a *valid* mode. Now, what makes a mode valid? Is it not because Christ has appointed it? Shame, then, that so noble a character as Richard Watson should insult his Saviour by raising the objection of *indecency*. It is, perhaps, not a matter of surprise that *some* individ-

uals should indulge in such a coarse suggestion: but that Watson should lend the influence of his exalted intellectual and moral character to such an unworthy end, is to be at once regretted and censured. He says that, "it is satisfactory to discover that all the attempts made to impose upon Christians a practice *repulsive to the feelings, dangerous to the health*, and *offensive to delicacy*, is destitute of all Scriptural authority, and really primitive practice."

Now a brief remark or two by way of comment:

1. The reader is fortunately able to judge for himself after the prodigious mass of evidence already given, whether immersion is "destitute of all Scriptural authority and of really primitive practice." Watson cannot, nor does not offer in his "Institutes," one-fifth as much "Scriptural authority" for *any* practice of his Church, as I have collated in these pages in advocacy of the practice of immersion. I assert this after having read his work three times. As to his bold and silly assertion that immersion is not "of really primitive practice," I refer the reader to the testimony before given, from the works of scores of eminent Pedobaptists. They contradict him flatly.

2. The charge of indecency comes with a bad grace from one who belongs to a church organization which encourages and endorses this practice. Any Methodist minister in the N. C. Conference who should refuse to immerse a subject would, doubtless,

be arraigned for trial; for he would "be *mending* the rules, not *keeping* them." It is a rule of that Church to immerse when it is *preferred*.

3. As to immersion being "dangerous to the health," there is probably no authenticated instance of a person being made sick from it. Very delicate persons need not be immersed. Baptism of itself will not save the soul. The thief was never baptized. The charges of its being "repulsive to the feelings," and "offensive to delicacy," have been disposed of by one, who, in intellectual supremacy, was more than Watson's peer, in the extract from the learned and able Carson.

NUMBER XXV.

Further Objections Considered—The Circumstances of a Rite not Material—Examples drawn from Scripture to prove the Necessity of Literal Obedience—Pedobaptists denounce Immersion—Examples Given.

I continue my notice of objections urged against immersion. I remark:

3. Another objection finds vent in some such language as this: "If you lay so much stress upon baptism, why do you not administer it as you claim it was administered in apostolic times, observing all the minutiæ of the rite? Why do you not, for instance, include all the minutiæ embraced in the manner, (as Dr. Hodges asks,) "which will often times extend to time, order, and circumstances?" To illustrate his point he continues, "This would confine the sacrament of the Lord's Supper to *night* as the *time* for it; to *unleavened bread*, received in a *reclining posture*, just *after a meal*, in an *upper room*, and *no females present*. Dispense with *any one* of these particulars, and you may with all. And when you dispense with all, where is the *mode?*"

In reply, I unhestatingly and plainly assert that the mere CIRCUMSTANCES connected with the administration of the rite of baptism, nor the mere CIR-

CUMSTANCES connected with the administration of the Lord's Supper, are not in any sense *material*, for our Saviour has not *commanded* their observance. But,

(1.) What has He commanded in reference to the Supper? Let us turn to the Scripture record. Luke states that when our Saviour instituted the sacrament of the Supper, "He took bread and brake it, and gave it to His disciples, saying, This is my body, which is given for you: THIS DO IN REMEMBRANCE OF ME." Paul, in I Corinthians, in alluding to this very important event, says: "The Lord Jesus, the same night in which he was betrayed, took bread, and when He had given thanks, He brake it, and said, TAKE, EAT, * * * *this do in remembrance of me.* After the same manner also, He took the cup, when He had supped, saying, This cup is the New Testament in my blood: *this do ye, as oft as ye shall* DRINK IT, *in remembrance of me.*" Now, in all this, is there any *command* which would require us to observe the mere *circumstances?* If our blessed Lord had commanded that the Supper should be administered at night, in a reclining posture, in an upper room, &c., then it would be absolutely necessary for us to minutely observe them; it would be just as necessary to observe these things as it is to drink the wine or eat the bread. But no one will insist that anything else is commanded but to eat the bread and drink the cup. To fulfill this command there must be a literal observance. It will not do

that we smell the bread or the wine; it will not do that we substitute milk or cider for the wine, or fish for bread. To observe the sacrament, we must eat the bread and drink the wine.

(2.) Now, what has Christ commanded with reference to *baptism?* I insist he has not appointed that the mere *circumstances* connected with baptism are to be observed. He has not commanded us to be baptized in Jordan, in the night, in the month of May, clad in vestments of white, or even nude. The *circumstances* are of no sort of importance. What, then, is positively necessary to constitute valid baptism? The command given by Jesus Christ is that the *believer* shall be *immersed.* This must be *literally* observed. There must be *water enough to submerge completely the body.* Unless this is done there is *no baptism,* for the Greek word used to designate the ordinance means that and nothing else, as we learn from the almost univocal testimony of the learned of all ages and all religious denominations. Whether the subject is immersed in a pool or in running water, whether with singing or praying, whether by night or day, whether in the morning or evening, whether with face downwards or upwards, whether with face to the east or to the west; whether the administrator enters the water or stands upon the bank to perform the rite: these are not essential to the ordinance. But to *plunge the entire body beneath the baptismal waters* is absolutely necessary to constitute

Christian baptism. I am indebted to Dr. Mell for the general tenor and some of the thoughts of the above.

"Let us suppose Joseph, when he was commanded to take Mary and the young child and flee into Egypt, to have interpreted the command on the same principle that is proposed to be adopted by those who sprinkle and pour for baptism. He would have said, 'The *spirit* of the command only requires me to flee from the reach of Herod; the place is a mere circumstance; and though the command *literally* requires me to go into Egypt, yet the command will be *substantially* obeyed though I go into Arabia.'—(*Wm Judd.*) So with baptism. They argue, although *baptizo* primarily and *literally* means to *immerse*, yet the command to immerse will be substantially obeyed though we substitute the *sprinkling of a few drops of water*. If this principle of interpretation were to be adopted and applied generally to God's Book, it would make strange, sad work with it. Jonah was right; then, when he fled to Tarshish, though God commanded him to go to Ninevah. Paul would have been justified if he had confined his labors to the Jews, when he was specially commissioned to preach to the Gentiles. Noah would have substantially obeyed God, if he had built the ark four times as small or four times as large as the dimensions given by Diety, and had constructed it out of white oak or ash instead of "Gopher wood," as he was commanded.

Saul, when he spared the best of the sheep and oxen of the Amalekites, did well, although he had been positively commanded by God to do otherwise. Such would be the result of Pedobaptist reasoning with reference to baptism, if applied to the commands of God generally. And yet Jonah was punished severely, and Saul was "rejected from being king," because they disobeyed the Divine injunction.

We learn that so *exact* is God in His requirements, when the Israelites partook of the passover proclaimed by Hezekiah, without being purified from their "uncleanness," that it became necessary for the King to pray to God in their behalf. It was in answer to this prayer that "*God forgave them.*" They had *sinned* by not observing the *externals* which the Almighty had appointed, hence the great solicitude of Hezekiah as manifested in his prayer in their behalf. It was only *after* they had been *pardoned* by their offended Maker, that they were permitted by their King to participate with their brethren in the remaining solemnities. What a lesson does this teach! How jealous and exacting is God! When God appoints external ceremonies and rites, who will dare set them aside, or in the least degree alter or change them? No man can do this without incurring the serious displeasure of God, and turning God's blessings and grace into a cause of licentious indulgence. What wickedness and folly!

4. Another objection is: "You magnify baptism

into a saving ordinance. I do not think it at all *essential* to salvation. I can be saved without it." Let us *first* hear what God says: "He that believeth and is *baptized* shall be saved." "The *like figure* whereunto *baptism doth now also save us*, not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." "Repent and be *baptized* every one of you, in the name of Jesus Christ, for the remission of sins." "Arise, and be *baptized* and *wash away* thy sins." So God spake in times past. Now, is it any business of yours to set to work to distinguish between what you are pleased to call commands that are *essential* or *not essential?* It is surely *very essential* that *you obey*. "*Baptism* is essential to *obedience*, and *obedience* is essential *to salvation*." Now, God requires you to observe certain external rites which He has appointed. Do you tell God that you will *not* observe them, because they are *not essential?* How do you know? Where is your obedience? In your action and language you assume what is impossible—to *love* God *without* obeying Him—to have a holy heart and to obey God in regard to *spiritual duties*, when you deliberately refuse to obey Him in regard to other duties which He has enjoined. "It was by *external obedience*, and *not* by spirituality merely, that the integrity of our first parents was tested at the beginning: and the curse that followed the transgression teaches us an awful

lesson on the danger of delinquency in regard to any positive precept. The Jewish feasts and Sabbaths, the sacrifices and offerings, were *external* institutions; yet they were charged in the most solemn manner to observe the whole with religious scrupulosity: 'What things soever I command you, observe to do it: thou shalt *not add* thereto, nor *diminish* from it.'" (Wm. Judd.)

The Bible reader will remember the case of Nadab and Abihu. They offered a "strange fire" before the Lord, and as a consequence, lost their lives. The punishment they received, teaches us that we cannot even dispense with the *circumstance* of a rite *when it is prescribed.* Jehovah will be approached in the way He appoints. Be ye careful, dear reader, that ye be baptized as Christ has appointed, and that ye do not rest satisfied in the performance of an external rite which is simply a "commandment of man." You cannot change or mutilate—"add to" or "diminish"—a rite appointed by God, without condemnation. The solemn institutions of religion are too important to be heedlessly neglected or corruptly altered. "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "This is the *love* of God, that we keep His commandments: and His commandments are not grievous."

Persons who are wedded to hereditary views, and

are victims of the inexorable tyranny of custom, endeavor often to administer an opiate to the conscience by saying that baptism is not *essential*. Now in baptism itself there is nothing to *save*. There was nothing in Jordan to make clean Naaman the leper. *Obedience is a test of faith:* obedience is really a test of religious character. In baptism there is nothing to save the soul. But it is a test applied to the subject: if he refuse to receive the rite, it shows that his "heart is not right"—that the principle in his heart which prompts him to rebellion against God's instructions would exclude him both from the kingdom of grace and the kingdom of glory. Our first parents deliberately disobeyed God by merely eating of *an apple*. The result is ruin, and sorrow, and death, to the whole human race. Take heed, reader, how you endeavor to deceive yourself with the idea *that you may neglect baptism* and be safe. Before I bring this article to a close, there is one point I wish to bring to your notice.

It is very manifest that Pedobaptists generally do not regard with favor, immersion, although as a "*dernier resort*," they will practice it, rather than the person receiving the rite should join the Baptists. Hear what Dr. Summers says, who stands high among the Methodists as a man of ability and learning, was the editor of their Review, and is "Book Editor" besides. He has written a work on baptism. In it he says: "We may, indeed, in special

cases, and in *condescension to weak consciences*, administer the ordinance by plunging, though in such cases, some think *affusion* (sprinkling) *ought not to be omitted*, else there might be need of Hezekiah's prayer: 'The good Lord *pardon*,'" &c. What an *insult* is this to the person who receives immersion at the hands of such an administrator. "Weak consciences"—"sprinkling ought not to be omitted"—"good Lord *pardon*," &c. Who is then so bereft of all *self-respect* as to allow a person who thus flings his contemptuous slang at those who believe that God has appointed *immersion* as Christian baptism, to perform the rite for him? This pretentious Biblical critic, who had his ignorance of the Greek language so admirably exposed by Dr. Mell, farther says: "They (the *Pedobaptist* administrators) consider it (immersion) a MANGLING of the Saviour's ordinance, and they never witness an *immersion* without a feeling OF REVULSION and SORROW," &c. But let us see if this is an opinion peculiar to Dr. S. Rev. Mr. Campbell, (Presbyterian,) of Tennessee, in a work on baptism, says: "Christian baptism by *immersion* is clearly *no* Christian baptism at all." Rev. Mr. Hendrick says: "*Immersion* has inverted and fully destroyed the Gospel in the past." Rev. J. C. Chapman, a Methodist, speaks of immersion as one "of a group of errors fostered by tradition." Dr. Osgood says: "In *condescension* to the consciences of those who request it," &c. Rev. Mr.

Worcester speaks of immersion as the "*height of impiety*," &c. Methodist Tract, No. 99, says, "*if John immersed Christ, he was a transgressor of the law of God.*" What insane blasphemy! A recent Presbyterian publication, lately noticed in the *Religious Herald*, takes ground that immersion is not baptism. It would be easy to accumulate quotations. Rev. G. W. Purifoy has done good service in his publication, entitled "Pedobaptist Immersions," to which I am indebted for most of the above quotations. I have only space for one other remark. Such characters will denounce immersion as *no baptism;* and will rant by the hour against it, and then deliberately contradict all they have said, by immersing candidates, lest they seek Scriptural baptism at the hands of a Baptist. Nay, they will *rebaptize*—will *immerse* those members upon whom water has been sprinkled rather than suffer them to go in peace. Comment is unnecessary.

NOTE.—I acknowledge my indebtedness for much of the above to W. Judd. The current of thought is his.

NUMBER XXVI.

Who Baptists Immerse—What Protestant Churches teach in their Formularies Concerning the Nature of Baptism—C. Taylor on Pictures—Other Observations.

I think it will be profitable, if I employ this number in presenting some remarks upon two or three points that ought not to be omitted in a discussion of this kind.

Every well informed reader knows that of all denominations of Christians in the world, the Baptists are farthest removed from Romanism. They do not "put baptism in the *place of the atonement of Christ, and the sanctifying agency of the Holy Spirit.*" They practice immersion because they believe fully that Christ has so commanded, but they NEVER ascribe to that rite *any saving efficacy* or *any mystical power of sanctification.* Indeed, so utterly opposed are all *true Baptists* to everything that savors of priest-craft and Roman Catholicism; so much do they abhor all manipulations and every shade of sacramentarianism; so utterly free from *all taint whatsoever* of the doctrine of "inherent efficacy in the act of duty performed," (the *opus operatum* of Papists,) are the Baptists, that they NEVER baptize any one, unless he

gives a clear, satisfactory evidence that he is ALREADY REGENERATED. Others may baptize *to save* or *help save* the soul, but Baptists NEVER. And any one who charges otherwise, is either ignorant or guilty of deliberate misrepresentation. I assert, that this cannot be said of *all* Protestantism. I assert, that *for ages* after Christ, when pouring or sprinkling had been foisted in the church, it was never used in *one solitary instance*, save for the "express purpose of *securing* to the subject the *remission of his sins*, and a *passport* to Heaven." I defy any one to furnish one exception. I will gladly acknowledge it. Let us see what is taught by the various churches:

(1.) The Roman Catholic teaches that "by *virtue* of baptism" "our souls are filled with Divine grace, *whereby* being made *just* and the children of God," &c.

2. The English Episcopal Church, in the catechism, teaches that baptism "is a means whereby we receive" "inward and spiritual grace." Previous to administering baptism, is said in prayer to God: "We call upon thee for this infant, that he, *coming to thy holy baptism*, may receive remission of sins," &c. After baptism, it is said: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate* this infant, &c. At confirmation, it is said: "Almighty and ever-living God, who hast vouchsafed to *regenerate* these thy servants *by* water and the Holy Ghost."

Reader, take all these passages in their several

connections, and then say, what do they teach? Would you, as a good Protestant, be willing to have them incorporated into the formularies of your church?

3. In the Presbyterian Confession of Faith, p. 123, we are taught that the "*efficacy of baptism* is not tied to that moment of time wherein it is administered," but that "grace" is "*really exhibited* and *conferred*" at the time the subject is baptized or afterwards, by the Holy Spirit, provided the subject is one of the elect. Comment cannot be necessary.

4. The Dutch Reformed teaches that "Holy baptism witnesses and sealeth unto us the washing away of our sins by Jesus Christ," &c. It is distinctly stated in this article that the benefits of pardon, sanctification, and eternal life, are secure to all *baptized* infants.

5. It always appeared to me that the formulary used in the Methodist Discipline in the baptism of infants, squinted very hard at the idea of baptismal regeneration. The same may possibly be said of the formulary for baptizing adults. At one time that wise and good man, John Wesley, held the doctrine of "baptismal regeneration" in all of its extravagance. In his "Treatise on Baptism" you will find such passages as these: "*By baptism* we who were by nature children of wrath, *are made the children of God.* And *this regeneration*, which our church, (the Episcopal,) *in so many places* ASCRIBES to bap-

tism," &c. "As a *means* by the water of baptism, we are *regenerated* or *born again*." So in his sermon on "Marks of the New Birth," he teaches the same tremendous heresy. But Mr. Wesley wrote these before he had become moderately purged of the *old Papistical leaven*, so much of which is to be found in the Episcopal Church. He worked himself clear of this soul-destructive doctrine. See his sermon on "The New Birth," it being sermon xlv. It affords me pleasure to vindicate the memory of one of the holiest and greatest men that has ever lived.

Dr. Waterland, Matthew Henry, and other distinguished Pedobaptist divines, teach the same doctrine. But you cannot find a Baptist writer of repute who does. Our men of learning are thoroughly evangelical and orthodox.

3. I wish to refer briefly to one species of evidence resorted to by that absurd writer, C. Taylor, and patronized by Dr. Hodges. The editor of Calmet makes a parade of some pictures which are to be conclusive, and to settle the question of baptism. It is not to be wondered at that any author who could write as far-fetched an argument to establish infant baptism, as he does in his long-winded discussion of "*oikos*" and "*oikia*," should put stress upon pictures, the work of artists who lived hundreds of years after Christ. The first case of sprinkling on record was A. D. 230. The oldest picture that Taylor gives, is a plate, which it is claimed, was made *after* the year

A. D. 248. This crude specimen of art represents the baptism by pouring of a certain disciple whose name, according to Taylor, was Romanus. I do not doubt that this plate is of an age long subsequent to that given it by Taylor, because we know positively from the uniform, univocal testimony of writers of the highest authority in the earliest ages, that baptism was only by immersion, except in cases of "clinic baptism." But even granting that the plate is really as old as A. D. 300, it only proves that an indifferent artist made an indifferent picture in which he represented a person baptized naked by pouring. The voice of history cannot be set aside by such questionable testimony. If a plate really genuine, of the *age of Christ*, or of His apostles, could be found, representing the baptism of Christ, or of the jailor, or of the eunuch, there would be some confirmatory evidence in it that probably the baptisms took place as represented. But even then, unless the Divine record taught otherwise than it does, I should still cling to the Old Bible statement. *Baptizo* tells me that *immersion* only was the mode appointed by Christ and practiced by His apostles. No picture of doubtful age, or of questionable origin, could set aside such evidence, or, in the least, shake my faith. The antiquary Ciampini says this, and I quote from Taylor's book: "That the rite of baptism was *anciently performed by immersion*, we have the testimony of *numerous representations*, and of *various writers*."

That is sufficient. Why did not Mr. Taylor give us a *few* of the "numerous representations" which represent baptism by *immersion?* It did not exactly suit his purpose. The Baptists to prove the *mode* of baptism, appeal to the Word of God; their opponents go to *pictures*, etc.

4. Elsewhere I have produced a great deal of evidence in favor of the Baptists, from the writings of the first scholars of the world. No attempt has been made to conceal the fact that these great men were the opponents of the Baptists, and, therefore, both practiced sprinkling or pouring, and infant baptism. It is a matter of profound gratulation that we so hold the truth in its purity, that even those who practice differently, are forced by the dictates of reason, candor, and truth, to endorse and confirm by their testimony that for which Baptists are ready to yield everything. So far from their practice militating against the force and weight of their evidence, it seems to me quite otherwise. If they had testified in behalf of their own cause, like "swift witnesses," as Dr. Miller, and other lesser lights do, we might suspect their motives or their fairness and candor; but when the foremost men of all the churches testify favorably to the truth of Baptist principles, and that, too, *in direct opposition* to their own creeds and practice, we can only conclude that they have done so because the voice of conscience so demanded. I quote the following judicious and forcible passage as germain to the subject:

"It is said, if we take their testimony, we must take the *whole* of it, that which is against, as well as for us. This is not true. What they say in favor of their own peculiar views, may be prompted by prejudice and party zeal, but what they admit in our favor in opposition to their peculiar views and practice, is not liable to this objection. When parties are at law, to prevent putting off the suit, one side sometimes admits something that the other proposes to prove by an absent witness, this does not oblige them to receive *all their testimony.* What Pedobaptists say in their own favor, is *pleading* their own cause, and is not evidence at all. What they admit against themselves *is* testimony, and may be used as such by their opponents."* I hesitate not to say, that it seems to me, if the great writers alluded to had conformed their practice to what they admit to be the truth, they had been much more consistent. Indeed, *believing* as they do, I could not *continue* their *practice.* I had, therefore, to change my ecclesiastical connection. In the last edition of the Methodist Discipline, in the XXII Article of Religion, you will find the following, which I dare not endorse: "It is not necessary that *rites* and ceremonies should in all places be the same, or exactly alike; for they have been always different," &c. The last clause reads thus: "Every particular church may *ordain, change,* or *abolish rites* and *ceremonies,* so that all things may be done to

* Rev. G. W. Purifoy.

edification." Now, in what sense is the word "rite" used? Not certainly in the sense of *ceremony*, for that would be unmeaning tautology, as that word follows. It is, no doubt, used to express the idea of "external observance." Now, is not baptism a *rite?* If not, what is it? "Baptism is nothing but a *rite;* a *rite* is nothing but a *form.* If we would receive baptism, we must perform the rite; and if we would perform the rite, we must observe the form." Now, what mode did Christ appoint? Let the arguments and testimonies adduced in these pages answer. He appointed *immersion*, and that only, as is shown in the *example* He gave us when He was himself immersed, and in the *command* which He uttered, and which constitutes the only authority and commission under which His ministry *now* acts. "If we are *sprinkled*, will it not also follow, that we have not observed the *form;* that if we have not observed the form, we have not performed the *rite;* and that if we have not performed the rite, we have not received *the* baptism, or, in other words, have not obeyed the Saviour's command to be baptized."*

If the passage quoted from the Discipline means what I suppose, then it teaches that a church may do what I believe only belongs to God. *He* appoints His own institutions, and He only can *change* or *revoke* them. I have no idea that the great body of

*Letter quoted by Prof. Stuart.

Methodists would for one moment endorse such teaching. They read this article of religion, but place a different construction upon it. They, doubtless, regard "rites" as mere church ceremonials—the mere *costume* of the church. In this light it is, of course, not objectionable. But I do not believe that the *framers* of that article so regarded it. They referred, I dare say, to the *rite of baptism*.

NUMBER XXVII.

Immersion Established by Sufficient Evidence—Two Hundred Pedobaptist Ministers supposed to unite with the Baptists Annually—What Bishop Smith, of Kentucky, says—Positive Institutions to be Faithfully Observed—Extracts from Prof. Curtis.

When you sit down to the investigation of any subject, you need not expect to find such a mathematical demonstration made out, that cavil will not raise its ugly head to dispute every argument, and to question every fact that may be offered. When we know that, "men have made objections even to the *reality of their own existence*, in spite of the testimony of their consciousness," we may well expect that disputatious or sceptical minds will take exceptions to everything that depends either upon testimony or argument. "An insincere mind may attempt often to reason away, by a thousand cavils and objections, the obligations of even the clearest law." The arguments to be found in the writings of the ablest Baptist theologians constitute a fortification so solid and so impregnable, that no arms hitherto invented by Pedobaptist genius, and directed by Pedobaptist skill, have been able to inflict any serious damage, much less to shake its substantial foundations. They have

tried upon its massive walls every kind of enginery, seige guns, field artillery, and small arms—logic, and learning, and ridicule—and yet all their efforts have proved fruitless. Some Pedobaptist captains are even now essaying to take it by assault, as others have tried in vain before them, and yet how futile and unwise! While the ranks of the assailants are being rapidly thinned, the garrison has been steadily increasing. The citadel of truth still stands intact and defiant, built securely upon the uncorrupted Word of God, whilst over all, the banner of Jesus "full high advanced," proudly flings its untarnished and gleaming folds to the breeze.

The evidence in favor of immersion is overwhelming. No unprejudiced mind can resist it. It is a wise canon laid down by the distinguished Rev. Dr. Woods, of Andover, that, "*A doctrine proved by sufficient evidence, is not to be rejected on any account whatever.*" Now apply this canon to *immersion.* I ask you, reader, if it has not been "proved by sufficient evidence?" If so, it must not "be rejected on any account whatever." It is not to be wondered at, then, when we learn that *every week* during the year a minister of some Pedobaptist denomination changes his church connection and unites with the Baptists. Professor Jewett states, that in Mississippi, there is an aged minister who has immersed *forty Pedobaptist ministers.* This speaks volumes. It is no wonder that during *each year* at

least *two thousand* communicants of other churches are found going over to the Baptists. See Jewett. "A Baptist minister in Western Virginia, within the last four years, has baptized over two hundred persons who had been members of other churches. The aged minister, above referred to, has, at various times, buried with Christ in baptism, more than four hundred persons of this class."

When we examine the tremendous mass of evidence in favor of immersion, it ought not to be a matter of surprise that such divines as Bishop Smith, of the Episcopal Church, Diocese of Kentucky, should be compelled to declare, that *he* and *many* of his Western brethren, were "constrained to admit *immersion* to have been '*semper, ubique, et ab omnibus.*'" He confesses to "being exceedingly galled" by the question so often asked, "if *you* believe in immersion why do *you* not *practice* it; or, at least, why do you not *yourself submit* to it?" With this he is "often posed," and knows no answer but. Now, reader, try and guess why this candid prelate is not immersed. You will have to give it up. Why, he says, "he knows of no answer but the *want of a succession of immersed administrators* in the Episcopal Church." Now, if he were a Methodist Bishop, he would not *then* be troubled about such figments of the brain as "Apostolical Succession," he would have to be *immersed.* What a pity, then, he is not a Methodist Bishop! But he continues:

"How *enviable* the position of the Greek and Asiatic Churches. And *how deeply to be deplored* the condition to which Protestantism *is reduced* by this (sprinkling) *among the many other* DEPARTURES from the Catholic Church, of the great Roman schism." Thus far, is from a letter in the "Church Record" which he is said to be the author of, by his Kentucky brethren. The extracts are from Prof. Curtis. The following is taken from a letter bearing his own signature: "I do *fully* and unhesitatingly believe that *no instance* of either adult or infant baptism occurred during the first *three centuries* except by *immersion*, save only in a few cases of clinic (bed-ridden) baptism, and that to this practice *all* the *incidental notices* of Holy Scripture *best conform*." I cannot but believe, after having with much labor and care investigated the subject, that the testimony of all inquirers after truth would be similar to that of the Kentucky Bishop if they were equally fair and candid. But Bishop Smith gives expression to another opinion so strange, considering its source, that it must not be omitted. He says that, "*God in His wise providence has permitted the rise of the various sects of Baptists for the purpose of* ULTIMATELY RESTORING *the* PRIMITIVE MODE OF BAPTISM." May they so labor for Jesus and His cause, that the barriers which superstition and tradition have erected may be broken down, and all the people of God agreeing in the observance of His appointed ordinances be

found united under the same banner, with shields locked, fighting against a common enemy for a common cause! May the NEW TESTAMENT CHURCH yet be the *model* for every earthly church, and may every humble and obedient spirit be found building "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner."

St. Paul enjoins it upon Christians that they should "keep the *ordinances as he delivers them*," and our blessed and adorable Saviour says that "if a man *love* me, *he will* keep my words." Now, is not baptism a positive law, and does it not become us *faithfully* and *scrupulously* to obey our Master in its observance? Hence, Dr. Summers contends that "Christianity would not be suited to man, as a complex being, if it had not positive institutions, as well as dogmatic and ethical principles." Have we any right whatever to either *add to* or *take from* this command? Dr. Summers truthfully asserts that "the *same authority* which *imposes* an obligation is required for the *repeal* thereof; and the great Legislator did not see fit to enact any law for the government of his church, except in his own proper person."*

Baptism, then, is a *positive institution*—it was enacted by the great Legislator, and we dare not in any way alter it, as the "same authority which imposes

* Summers on baptism, a Methodist publication.

an obligation is required" to repeal or change it. Nor is it optional with us to deviate from its faithful and exact observance. Are not positive laws given to us for a particular object—do they not "serve as touch-stones to obedience?" Why, as Prof. Curtis well remarks, a "*command from which we are at liberty to deviate, is to us no command at all.*" In such a command there is nothing positive about it. And yet all writers are agreed that baptism is a positive law. To argue, then, and to act upon the assumption that a command of Christ is of no importance—that we may disobey, disregard, or alter it at *our* will, is a bold, wicked attempt to subvert Christianity—is to insult the Divine Law Giver, and to bring eternal ruin upon the soul. All men with regard to religious matters feel the want of *positive precepts*—they crave something that is authoritative. In this really consists the true strength of the Romish Church. It comes to man in his weak and sinful nature, and speaking to him as by *authority*, it proposes to give him *absolution*. It affects to speak in place of God, to represent on earth that power which belongs alone to Heaven—to keep those mysterious keys which shall bind the soul in the adamantine chains of woe, or loose the soul from its prison home and restore it to the marvellous liberty and light of the gospel. It speaks for God, and its decisions must be regarded as infallible and inflexible.

Prof. Curtis thinks it is this felt necessity—this

unsatisfied longing for something substantial and authoritative—that gave rise to Puseyism, that fungus growth upon the genuine tree of Protestantism. He says Puseyism "is the *panting of earnest*, of self-righteous hearts, *for a religion of positive institutions.*" He says farther and most admirably, that "it is the rebounding of the popular mind from the *excess of laxity* and *indifference as to ordinances* into the *old extreme of superstition.*" In the church of Christ are to be found two classes that are extremists. The one disregarding all sacraments as of no importance whatever: the other, investing them with an exaggerated, superstitious, magical power and efficacy. To the former belong the Quakers, to the latter belong Papists and Puseyites. (See Prof. Curtis.) The BAPTISTS have always occupied the middle ground, contending that it is our imperative duty to faithfully "*keep* the ordinances" of Christ as they were ordained by Him and "delivered" unto the churches. All Protestants have felt the force of this, whenever they have been called upon to encounter the learning and genius of Rome in regard to her alteration of the sacrament of the Lord's Supper. They can only vanquish the advocates of such daring usurpation and corruption by steadily maintaining that the two sacraments—Baptism and the Supper—must be rigidly observed as they have been commanded, that is, by *immersing the believer*, and by administering both *bread* and *wine* to the laity. If you do not

pertinaciously insist upon such a rigid adherence to *specific* and *positive* commands, then Rome triumphs, and *sacerdotalism*, unknown to the Bible, will continue to flourish in rank and offensive luxuriance, and all that shall be brought within the compass of its baleful power shall wilter and perish. "Now when Roman Catholicism and Puseyism on the one side, are putting the *authority* and *customs of the church* ABOVE the *New Testament*, and when infidelity in all its forms and shades on the other, is putting ABOVE IT the *reason* and *moral philosophies of the day*, there is no lesson of Christian truth *more central*, more Catholic and valuable than this, *that an unfeigned, practical, implicit loyalty to that system of religion which Christ and His apostles gave us*— that and nothing else is Christianity." (Curtis.) Let us heed the apostle, then, when he says, "I *praise* you, brethren, that ye keep the ordinances AS I DELIVERED them unto you."

Prof. Curtis says, most truly, that "the only question is, whether we shall have a series of forms and symbols teaching error or teaching truth; those established by the Saviour of men, or those which spring up out of the corruptions of after ages." This question is certainly of tremendous import. It must be practically met and acted upon, and you, dear reader, if in the church, are giving the weight of your influence to the side of corrupting inventions and innovations, or to the side of true Biblical insti-

tutions; you are struggling and working for the Christianity of Tradition, or for the Christianity of God's Book.

In baptism the believer promises to live a life unspotted from the world, to be pure, blameless, and undefiled, and to consecrate himself unreservedly to the service of his Redeemer and Friend; whilst on the other hand Christ pledges himself to be with him in trouble, to deliver him, and finally to bear him triumphantly to glory, if earnestly relying upon His sustaining grace the believer devotes himself to the great work of Christian life. Baptism to the believer is yet more. It is a solemn pledge to him of a resurrection to eternal life. Chrysostim therefore says, "Our being baptized, even *immersed in water*, and our *rising* again out of it, is a symbol of our descending into the grave, and our returning thence. Wherefore St. Paul calls baptism a *burial*. For he says, we are buried with Christ by baptism into death." It becomes, then, a matter of serious and urgent importance, to preserve in its purity and essence the rite of baptism as it was committed by its Author to the churches. It is highly important because it is absolutely impossible to denude baptism of any of those "*principles* which it *teaches, professes, and pledges*," and yet preserve the right in its purity and force. Those great principles are not "interpolations into the Christian system," but "they are *realities*, all engrafted by Christ himself into the initiating ordi-

nance of His discipleship." It certainly, then, behooves us *to rigidly and exactly perform* the sacramental rite of baptism as commanded by our Lord and Saviour, as a solemn, impressive "act of spiritual worship" to the Triune God—"as the most *eloquent preacher* of all the *chief doctrines* of Christianity." (See Curtis.)

NUMBER XXVIII.

Various Objections urged against Baptists by their Opponents Answered—Some of the Great Names among Baptists—Numbers and Learning cannot Sanctify Error, &c.

Although I am protracting this series beyond the limits contemplated, I must beg of the reader, indulgence for this number and a succeeding one, when I shall have done. I desire here to refer to an objection (of no force, but still a favorite weapon with a certain class of minds) which I have heard frequently urged against the Baptists. Say such objectors:

"*I take for granted* that the Baptists are in error, because they have *so few* men of acknowledged learning and ability, and their opponents have so many." I reply.

1. It shows both presumption and ignorance "to take for granted" what is really in dispute. If the Baptists are wrong, surely *so much* learning and ability, can establish it. If they are so *very ignorant*, surely the prodigious learning of their prodigious adversaries will be able to expose all their attempts at philological criticism and controversial discussion. That this has *not* been done, is patent to

every attentive investigator of the matter in dispute. If Pedobaptist *learning*, so much relied upon, has been too much for the *ignorance* of Baptists, please tell me *why* those astounding concessions which I have presented in previous numbers from certainly the foremost scholars of all *Pedobaptism?* When before were so many concessions made to *error* by its inveterate enemies?

2. Any number of learned men cannot possibly sanctify error or demolish truth. Whenever *error*, however sustained by imposing learning and high ability, comes in violent contact with *truth*, it inevitably falls to pieces before the incombustible walls of her sanctuary. As Professor Curtis, with equal truth and felicity remarks, "*Numbers* cannot justify an unscriptural practice—*ability* cannot sanction it—*piety* cannot atone for it, or *time* so consecrate it with the dust of centuries, that henceforth we should receive and venerate it." The well informed reader knows that in all ages of the world, and among all nations, the renowned have been often found battling earnestly for the most pernicious and erroneous doctrines. But we care not even though it should be true, that *we* are not equal to our boastful opponents in human learning, we with none the less confidence, meet their attacks and defy their batteries. Let them count their learned by regiments and even brigades: let them stand up in defence of infant or adult sprinkling, and placing on the other side our Captain

Jesus Christ, King of Kings and Lord of Lords, we will await the issue.

3. The history of this controversy has shown, (1.) That the champions for the defence of the Bible and its ordinances, have delivered battle and been overwhelmingly victorious over its opposers. *Immersion now* receives the sanction and endorsement of Pedobaptist erudition, and the *mists* of infant sprinkling are rapidly disappearing as the *light* of Bible truth breaks more profoundly upon the world. As to immersion, wherever civil and religious liberty is enjoyed, and there is no *State religion,* (what a misnomer !) then you see the innovation and corruption of Popery giving way before the advancing influence of Bible Christianity, and then you behold the practice of *immersion* gradually increasing. Within some fifty years the Baptists have so increased that eight millions probably of the people of the United States now embrace Baptist principles. As to *infant baptism*, we have seen how rapidly it is growing into desuetude. (2.) That it is not so very certain that those who practice Pedobaptism can now claim for its defence more men of established and varied learning, than can be arrayed on the other side.

4. The Baptists can present a long and brilliant array of names upon the rolls of their illustrious dead and their illustrious living. They have had such men as JOHN BUNYAN, (to whom the eloquent Macaulay pays his *highest* tribute;) ANDREW FULLER,

(concerning whom Dr. Chalmers said, that his works constituted an armory of theological learning, so richly stored, that the student who mastered them was thoroughly furnished with everything requisite to make him able and profound in his profession;) ROBERT HALL, (perhaps the noblest specimen of a pulpit orator that any age or country has ever produced, who could draw enraptured congregations to their feet by the overwhelming incantation of his eloquence, and yet could write in a style as eloquent and philosophical as Edmund Burke, and equal any of the grand old masters in the chosen fields of their excursion;) JOHN FOSTER, (whose essays are so original, so singularly profound, and so eloquent, that they are read wherever genius is admired, or the English language is known;) ALEXANDER CARSON, (pronounced by the "Scotchman" a *first-rate* scholar, a sound philosopher, an *irresistible reasoner*, and a profound theologian; declared by the "Scottish Guardian," (Pedobaptist,) "to be able to stand his ground against *any rivalship*," and described by the "orthodox Presbyterian," of Scotland, as "standing in the *verg highest rank* as a *philosophic* theologian, and *profound, original, independent thinker*," and as being "*far in advance* of the present age," in his "knowledge of the philosophy of language;") CARY, the first and greatest of all missionaries; the accomplished DR. RYLAND; the admirable ABRAHAM BOOTH; the very learned DR.

GILL, probably superior in erudition to any English commentator; and many others among the mighty dead of England than whom among their contemporaries there were few equal, and, with reference to some, there were none greater. The grandest master of song that prolific Albion ever had, was a Baptist. I, of course, allude to peerless JOHN MILTON. Among living English divines, not to mention others, they present such names as BAPTIST NOEL and CHARLES SPURGEON, (by far the most famous and wonderful pulpit speaker of this century, despite all efforts to depreciate him,) whilst among living Americans may be mentioned such men as President FRANCIS WAYLAND, (if he is not the first philosopher on the Continent, who is?)* DR. W. R. WILLIAMS, no less facile, and classical, and elegant with the pen, than eloquent and impressive with the tongue; DR. RICHARD FULLER, (whose reputation as a man of rare power and eloquence, is national;) DR. JOHN A. BROADUS, (wonderfully profound, and though comparatively young now, was pronounced by a Richmond lawyer some time ago, to be the ablest man then in Virginia, belonging to any profession;) PROF. CONANT, (doubtless one of the foremost scholars in America,) and scores of others, North and South, eminent for piety, for varied and

*Since this was written, the accomplished Wayland has departed this life, full of years and full of honors.

accurate scholarship, and for eloquence and general ability.

5. It is no evidence, whatever, that that church necessarily contains the truth because it may boast of a more imposing array of men of learning than can other churches. A church may contain men of the sanctity of Fenelon and a Kempis; of the wonderfully subtile genius and learning of Pascal; of the controversial talents of Wiseman; of the ripe scholarship and large ability of the ecclesiastical historian Fleury, and yet be made up of superstition, untruth, sacerdotalism, and mummery. Is it possible, that a majority is *never wrong*—that *numbers* constitute right and truth? If this were so, then alas for this poor, sin-ridden world! Roman Catholicism would "Lord it over God's heritage," and misery, and ruin, and ignorance, and death, would mark the progress of its triumphal, crushing Juggernaut. "We are united, you are divided," says the Romanist to the Protestant. "We have antiquity and the learning of centuries on our side: you are comparatively recent, and you count but one name in your galaxy of fame, whilst we count *two*, therefore *we* are right—you are wrong." And yet what true Protestant would regard such a boastful declaration? At any rate, the Baptists would *not*, as *they are not* Protestants, for *they have never been a part of the Romish Hierarchy*, and hence have never "*protested*," and because they look to the Lord Jesus and

His teachings, and not to insolent dogmatism and unscrupulous priest-craft. If the argument used against Baptists so frequently, that they are opposed *by the learned* and *by numbers*, were really worth anything, it would place us back in Mediæval darkness, and the great German Reformation was a fraud and a curse. Why might not a zealous Romanist say to Martin Luther, "You are a presumptuous fellow. You, a poor, obscure monk, of the convent of Erfurth, to pretend that you have discovered the truth, and that the Pope and all his cardinals, and the Sarbonne, and the thousand men of ability and learning are all in error, and that *you* alone possess the truth—out upon such a fellow! He is pestilent and intolerable—away with him, and let the fires lick up his flesh!" This would be a summary argument indeed, but after all would not establish that the monk Martin Luther was wrong and they were right. Nor will such an argument prove that the Baptists do not hold the truth, because they have Popery still arrayed against them, as well as those Protestant denominations who practice Popish rites. To the BIBLE do the defenders of truth appeal, and you have seen, reader, how the most learned defenders of sprinkling yield the point, when that unerring Oracle is alone resorted to. The fact is, Baptist principles have thus far exerted such a powerful, salutary influence, and spread with such astonishing rapidity, *not* because men distinguished for splendid

abilities and for vast human learning advocated them, but because they *were true*—founded solely upon the *uncorrupted Word of Jehovah.* But sustained or not by brilliant genius and consecrated learning, these principles based alone upon God's immutable Word, have so impressed the mind of the world, that the untutored peasant and the trained intellect are found among the membership of Baptist churches. Nay, more than this, these principles have so influenced the minds of thinkers and scholars, that many like the late DR. ARCHIBALD ALEXANDER, of Princeton, or DR. HORACE BUSHWALL, (author of a splendid work on "Nature and the Supernatural,") have ever been, according to their own confessions, extremely doubtful as to *infant baptism*, or on the eve of uniting with the Baptists, but were restrained by considerations lamentably fallacious and unsatisfactory; or like Carson, a Presbyterian, and Judson, a Congregationalist; and like Noel, and Pengilly, and Fuller, and Hooper, who were Episcopalians; and like Wiberg, and Oncken, Lutherans; and Remington, and Shaver, Methodists, they have really severed their former church relations, and united with those who alone have preserved the *institutions* of Christ as He gave them to His church. Nay, more yet, these principles have fairly extorted such concessions from the most renowned Pedobaptists as to tremendously damage the very cause they espoused. We are free to admit that it is impossible to reconcile their ad-

missions with their practice. With that we have nothing to do. It only shows the plainer that (as the great PORSON said) "the Baptists have the advantage of us," when discussion and examination forces such astonishing admissions, and elicits such testimony from the ranks of their most learned opponents as to the truth of those principles for which so many Baptists in a past age have suffered, and for which so many have died a martyr's death. The reader has seen some of those admissions, and he must judge for himself, if they do not place a prodigious weapon in the hands of the Baptists for breaking of the theological heads of their adversaries. In the next number, I will close these reflections.

NUMBER XXIX.

Concluding Remarks—What Chalmers, Baird, Newton, and Bancroft say of the Baptists—The Testimony of Drs. Dermont and Ypeig—Note.

The intelligent reader must have been wonderfully impressed with the overwhelming mass of evidence which has been adduced in this necessarily brief discussion. He, no doubt, has often said to himself, or asked others, "Is it not exceedingly strange after this cumulative evidence—this vast array of learning which has been introduced from the other side to sustain and establish Baptist practice and principles, that the witnesses thus testifying should still maintain their departure from Scriptural teachings and early church practice?" And it is, dear reader, marvellously strange! It shows that men, even the best, are partisans. That the hundreds of able and erudite Pedobaptist witnesses who have conceded so much that is favorable to the Baptist cause—the cause of truth and right—should have shown their faith by their works is quite true. It is a lamentable circumstance, for the cause of Bible Christianity and harmony, that they have not "practiced" what at times, at least, they have "preached." Why they

have not done so, it may be difficult to understand. Some, perhaps, have failed to do so, on account of the strength of early predilections—others have not felt willing to *disturb their denominational relations*—and others still have *a horror of the charge of fickleness*. The latter, no doubt, is a tremendous bugbear with many. They have not moral firmness enough to dare do right in the face of scurrility and the sleepless energy of a prating, busy gossip. But many are influenced, as Prof. Stuart was, by the strange idea that it was of "but little moment as to a particular observance of external rites." Pendleton continues: "Such persons seem to forget that *the way to show that the heart is right with God*, is to do the *very thing He has commanded*." Now, their testimony has established clearly what that is. Their excuses for not obeying are vain, their reasons unsatisfactory. "Those persons who admit that Jesus Christ *commanded His disciples to be immersed*, and at the same time array themselves in practical opposition to immersion, are accountable to Him." *They* have taught *me*, at least, what my Saviour practiced, what He commanded, what the apostles practiced, what the church practiced for two hundred and thirty years without a solitary exception, and what was practiced by all Christians for thirteen hundred years, save only in *extreme cases*. They have taught me that this practice was immersion. Whatever reasons, however plausible—whatever sophisms, however

beautiful and transparent, or learned and obscure—they may assign to justify their *action*, I, at least, in the fear of God, have done what I sincerely believe to be right. If what *they* have taught me be true, I could not have any doubt in the premises as to the course of conduct incumbent upon me to pursue. To the only wise God I stand or fall.

It not infrequently happens that the adventurous, scientific explorer, as he labors in behalf of his fellow-men, is called upon to offer himself as a sacrifice in the cause to which, with the enthusiasm of a devotee, he had consecrated himself. With him, as with the proud, ambitious soldier, "the paths of glory lead but to the grave." A wise and inscrutable Providence seems to order that good to the children of men should only be secured through tribulation and suffering, and that the great benefactors of the human family should mark often the progress of their philanthropy by their own gory footprints. As with individuals, so with communities of men. It seems with regard to the Baptists, that it has been appointed that the hallowed blessings which they should be instrumental in conveying to the world should be accomplished at the expense of much heart-agony and physical suffering. I pretend not to understand God's plans, for they are past finding out. But when I turn to the pages of the faithful historian and read how thousands of Baptists, or those holding similar doctrines, but existing in dif-

ferent ages under different names, have died in behalf of soul-liberty—have died as "witnesses of Jesus" because they strenuously maintained and contended for the faith once delivered to the saints and for the ordinances as they were committed to the church by its Great Head, I am forced to wonder why the sacrifice and suffering were necessary. But then I remember, that it has become an axiom with the common language of the people, that the tree of religious and civil liberty must be ever watered by the precious blood of martyrs. Living as we do, in times when the fruit of this tree is fed upon by so many kindreds and peoples, and its hallowed, healing blessings are so generally recognized, we perhaps fail in appreciating the fact that this constitutes the noble legacy which the Baptists of all ages have bequeathed the living generations and to generations yet unborn, and for which with martyr devotion they have struggled and suffered, and agonized and died from immemorial time. So true is this, that hecatombs of victims who have fallen under the cruel inflictions of merciless enemies may be found so thickly scattered adown the long, long vista which stretches through the centuries of years, as to constitute MILE STONES by which the student may thread his way to the dim, dark cloisters of antiquity long since hoary and venerable with age. Not only have Baptists been subjected to the exquisite tortures which a hellish and cunning ingenuity could devise,

but they have been always the objects at which learning, and magic, and buffoonery, have aimed their poisoned weapons. I have seen defamation and contempt, wit and ridicule, employed in the graceless effort to tarnish their name and impair their influence. I have witnessed the unwillingness of other denominations to recognize the pure evangelical doctrines to which they tenaciously held; the earnest spirituality which pervaded the life of many, and the deep, salutary, abiding influence which they were always exerting upon society at large. But however reluctant small minds and narrow souls may be to confess these truths, it is a pleasing circumstance that there are persons of capacious intellects, of exalted natures, of large, generous, warmly-throbbing hearts, who have readily appreciated and cordially acknowledged the great worth of the Baptist denomination. Such a spirit was the great Scotch Presbyterian divine, THOMAS CHALMERS. See how genial sympathy and large heartedness found a ready utterance in the following noble and generous tribute:

"Let it never be forgotten of the Baptists, that they form the denomination of Fuller, and Cary, and Ryland, and Hall, and Foster; that they originated the first of all missionary enterprises; that they have enriched the Christian literature of our country with an authorship of the *most exalted piety*, as well as of the *first talent*, and the *first eloquence;* that they have waged a noble war with the hydra of

Antinomianism; that perhaps, there is not a *more intellectual community of ministers*, or who have *to their number put forth a greater amount of mental power and mental ability in the defence and illustration of our common faith;* and what is still better than all the triumphs of genius and understanding, who by their zeal and fidelity, and pastorate labor among the congregations which they have reared, *have done more to swell the lists of* GENUINE DISCIPLESHIP *in all the walks of private society*, and thus *both to uphold* and *extend* the LIVING CHRISTIANITY of our nation."

Another distinguished Presbyterian, and an American, REV. DR. BAIRD, as quoted in Appleton's great work, the "New American Cyclopædia," thus expresses himself with regard to the American Baptist ministry. He says they "comprehend a body of men, *who in point of talents, learning*, and *eloquence*, as well as *devoted piety*, have *no superiors* in the country." According to the world-famous philosopher, SIR ISAAC NEWTON, as quoted by Whiston, "The Baptists are the *only* body of Christians that HAS NOT SYMBOLIZED with the church of Rome;" whilst, according to the most renowned of American historians, BANCROFT, "*the paths of the Baptists are paths of freedom, pleasantness, and peace.*"

In Holland they have a State religion. The King appointed two of his most distinguished scholars, DR. J. J. DERMONT, his chaplain, and DR.

YPEIG, Professor of Theology in the University of Groningen, "to ascertain if the claims of the Dutch Baptists had any foundation in the facts of history." It will be certainly interesting to read their report, specially when this report emanates from learned men of an *opposite* religious faith. Here is what they say:

"The Mennonites (Baptists) are *descended* from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries: and who, during the latter part of the *twelfth century*, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, etc., they were therefore *in existence long before* the Reformed Church of Netherlands. We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, *were the original Waldenses*, who have long in the history of the church *received the honor of that origin*. On this account, the Baptists may be considered as *the only Christian community which has stood since the days of the apostles*, and as a Christian society WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL AGES. The *perfectly correct* external and internal economy of the Baptist denomination, *tends to confirm the truth*, which is disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and, at the same

time, goes *to refute the erroneous notions of the Catholics* that *their* communion is the *most ancient.*" Upon the strength of this candid report, made after proper investigation, the King of Holland offered these distinguished men a State salary, which they declined.

My task is ended. My "reasons," in part, are now before the reader. For the rectitude of my conduct and the consciousness of my "change," I appeal confidently to my Heavenly Father. Unlike man, He can read the heart aright. If my motives are misunderstood, and my character maligned, I will bear it all, with God's grace assisting, as a Christian minister should. Sustained and cheered by the example of the MASTER, I have endeavored to follow in His footsteps, and trust that with becoming meekness and humility, I have gone "to Him without the camp, bearing His reproach."

I devoutly pray that the benediction of God's grace and mercy may rest upon His church everywhere, and that the time may soon come when the Redeemer's banner shall float in triumph over all lands, upon its ample folds written in characters of imperishable lustre, "In things ESSENTIAL, UNITY; in things *not* essential, LIBERTY; in *all things* CHARITY."

WARRENTON, N. C., May, 1867.

NOTE.—In preparing this series (which was done to a great extent in two weeks) I have not, perhaps, always acknowledged my indebtedness

to several writers. To Dr. Mell I have been often indebted. His work aided me no little when I was painfully and earnestly examining the subject before uniting with the Baptists. To other writers I am indebted both for thought and facts. I make no pretensions to originality, and have no disposition to appropriate the honors of others. The matter has come from my own mind after it had long been dwelling upon the subject as presented by others. The manner of the discussion is, of course, my own. That thoughts strictly my own have been presented must be true, as no one, unless a hopeless dullard, could study any subject as long as I have that of baptism, and not at least occasionally think for himself. But after all, the venerable Vicar of Shoreham, the famous Dr. Wall, furnishes the great mass of material out of which Pedobaptist Doctors are made, whilst the incomparable Carson supplies the *main staple* in the argument on the Baptist side. His great work has never been answered, nor will it ever be as long as the New Testament lasts. He is to-day a century ahead of this generation in Biblical interpretation. Any one conversant with his masterly work on that subject, will not gainsay this remark. Next to him, the most satisfactory book I read whilst examining the subject I have discussed, was Curtis' admirable work, entitled "The Progress of Baptist Principles." Every Baptist in our land ought to familiarize himself with its instructive contents.

APPENDIX.

Although the following pages are not necessary to a correct understanding of the mooted subject of baptism, and did not appear in the *Recorder*, the points stated seem to me to be of sufficient importance to justify their insertion in the volume by way of an appendix. The ingenious glossings and confident statements of many Pedobaptist controversialists long deluded me. It is with the hope that readers will watch more narrowly their statements that I am led to pen the following. In what follows, I strive to be just and truthful, as I have in all that has been previously written. I would not wrong any man, but I would defend truth.

In the course of my reading of Pedobaptist authors, I met with complaints against Baptist writers because they used certain concessions which were to be found in the works of their opponents in order that their own opinions might be sustained and confirmed. This is the old complaint. Wall thus complained of Dr. Gale; Walker of Mr. Danvers; Dr. Rosser of Pendleton, Jewett, &c. But, probably in all these instances the complaints were ill-founded. The fact is, these complaints arise because the testimony adduced is sadly damaging to their cause. "The *galled* jade winces." In Dr. Rosser's work this complaint was deemed so important, that he devotes a chapter to the subject, heading it the "Unfairness of the Baptists." Space will not allow a particular examination of this chapter, but there are a few points which need ventilation. The *gravamen* of his charge seems to be that the Baptists "very often adduce Pedobaptist authors, divines, and commentators as

witnesses in favor of immersion; in doing this, they *confound* the admissions of the validity of immersion as *a* valid mode, with concessions in favor of immersion as *the only* valid mode." He characterizes this practice as a "captivating, insidious, and extensive imposition." It is very easy to call names, or indulge in savage expletives, or bring charges. It is quite a different thing to sustain accusations. The attack of Dr. Rosser is common among writers of his school. They endeavor to get rid of the tremendous effect which such admissions create by boldly and unceremoniously charging unfairness, etc. I have had occasion to examine some of the opinions quoted from the works of their opponents by Baptist writers, and I have found there was very good ground for using certain concessions and admissions.

The reader is referred to other pages where I have quoted at some length from Professor Stuart. See also certain passages quoted from Calvin, Luther, Baxter, and others. These are, doubtless, true quotations, and yet you will be made to believe either that they are of no value or are spurious. The weight of the testimony must be escaped some way. Let the reader judge for himself whether these passages are not really important and strongly confirmatory of the Baptist position. Dr. Wall even joins in the hue and cry against the "unfairness of the Baptists." But even *he* could not object when his declarations in regard to immersion are fairly quoted. It is not concealed that he was the great advocate of infant baptism. He is appealed to only as a witness testifying that *immersion only* was the primitive mode, and that the Bible contains no "express mention" of infant baptism. Right or wrong, he thus believed and wrote.

I cannot believe for a moment that any respectable Baptist author is depraved enough to consciously garble or pervert the writings of another author that he may build up his own opinions. Exposure is so certain, that a man must be either dishonest, or singularly stupid, who would give a passage from an author to sustain his own views when he knew no such passage

was to be found. I can say for myself that I am not conscious of having done violence to the productions of any author. The cause which I advocate requires no such sacrifice of principle, and if it did, I trust I am not abandoned enough to yield to such temptation. But before I close, I wish to refer to Dr. Rosser for a moment or two. I wish to show that he is guilty of the very "unfairness" he so ardently attacks. Pedobaptist writers are deprived of all benefit which arises from the concessions of adversaries, simply because they have been unable to discover but very few concessions, and they of but little importance. But they are none the less gratified when they have found even an *apparent* admission in their favor, though to secure any benefit, they are often compelled to garble or misrepresent.

It is well known that Dr. Carson was the ablest writer in favor of immersion and believer's baptism that has thus far entered the arena on the Baptist side. He proves beyond all question that *baptizo* means immersion and nothing else. He writes a great many pages to prove this. Yet, Dr. Rosser, in endeavoring to criticize him, says, that "Dr. Carson himself concedes that *baptizo* in this case (Luke xi: 38) means to *pour*, as well as to wash, and, consequently, he contributes in deciding the mode as well as meaning of baptism." I assure the reader, that Dr. Carson concedes no such thing. Let me quote from his comment on this passage. He says: "In our version *ebaptisthe* is translated *wash*. The objection is, does not *baptizo*, then, sometimes denote *to wash?* Nay, farther, as the Jews washed the hands by having water poured on them, and as this passage respects the washing of the hands, is there not here evidence that the word in question sometimes signifies *to wash by pouring?* This, surely, is a strong statement of *their* objection as our opponents can wish. Yet, in all its plausibility, *I despise it. Even here*, the word signifies *to dip*, and NOT *to wash.*" This is enough. I refer the reader to Dr. Rosser's work where he attempts to criticize the truly learned and able Carson for specimens of rare literary trifling and jejune criticism.

Dr. Rosser, on page 69, says: "Dr. Carson, after assuming that *baptizo* 'always signifies *to dip*,' admits that he has '*all* the lexicographers against him.'" Dr. Samuel Miller first gave the world this rare specimen of garbling. Dr. Summers follows in his wake, and says that "all lexicographers" being "against" Dr. Carson, that it is "*prima facie* evidence * * that he was wrong in his opinion, and fatuous in trying to maintain it." Now, all this is unfair, and if these authors have read Dr. Carson, (which is doubtful,) it is inexcusable. Dr. Hodges follows Dr. Miller in his unfair statement. It simply misleads the reader, whilst it does an injury to the superior learning of Dr. Carson. There is really *no conflict of opinion* between Dr. Carson and the lexicographers. He says: "My position is, that *baptizo* always signifies to *dip*—never expressing *anything but the mode.* Now, as I have all the lexicographers and commentators against me in this opinion," &c., p. 53. In what opinion? Let us see. He and the lexicographers agree as to the *primary* meaning, but differ as to the *secondary.* He says on page 57: "What an insurmountable task it would be to master a language, if, in reality, words had as many different meanings as lexicons represent them! Parkhurst gives six meanings to *baptizo.* I undertake to prove that it has but *one;* yet he and I do not differ about the *primary* meaning of this word. He assigns to it *figurative* meanings. I maintain that in figures there is *no different* meaning of the word. It is only a figurative application. The meaning of the word is always the same. Nor does any one need to have a figurative application *explained* in any other way than by giving the *proper meaning* of the word. When this is known, it must be a bad figure that does not contain its own light. It is useless to load lexicons with figurative applications, except as a concordance." I have been thus particular in quoting from Dr. Carson because I was for a long time duped by these divines, and relying upon them, I often misrepresented what Dr. Carson had said. The intelligent reader, with the above extracts before him, can see wherein Dr. Carson differed from lexicographers. He and they

agree as to the *primary* meaning of *baptizo*. Prof. Stuart, (the great Congregationalist American Greek scholar,) as you remember, says, that the *primary* meaning of a word is *always* to be taken unless the context *obviously* demands another meaning. I defy Dr. Rosser, or any other D. D., to establish that lexicographers give *pouring* or *sprinkling* as one of the so-called meanings of *baptizo*. They multiply meanings most unnecessarily, but never give to this word the meanings alluded to.

A few words relative to Dr. Rosser on Prof. Stuart. The latter was a practicer of infant baptism, and of sprinkling and pouring. He, nevertheless, admits that the former is not derived from the command of Christ, or from any plain, certain example in Scripture. As to immersion, he admits that it was the primitive mode, although elsewhere he argues to prove that the manner of performing the rite of baptism is immaterial. Now, concerning him, Dr. Rosser holds the following unaccountable language: "Prof. Stuart's design is to vindicate the *occasional practice of immersion* by the Pedobaptist church from primitive times, through all succeeding ages, to the present times, and thus to establish the *admissibility* of immersion as a baptismal ceremony of the church dispensation." Is Dr Rosser dreaming or dawdling? I venture the opinion that no one else has discovered in Professor Stuart's work any such "design." I undertake to say that he had no such "design," and that the whole book, in spirit and letter, stands opposed to such a declaration. A statement that the "design" of Irving's "Life of Washington" is to show that Gen. Green fought the battle of Guilford Court-house, is not really as ridiculous as this assertion of Dr. Rosser. It seems to me the only excuse for such a statement is to be found in the fact that probably Dr. Rosser has never read the author whose "design" he attempts to penetrate. Prof. Stuart's admissions as to the meaning of *baptizo*, and the practice of immersion for thirteen hundred years, are too plain to be either misrepresented or misunderstood. Why, his concessions are so great and so numerous, that the Baptists have published an excellent edition of his work. If the "design" be

as set forth by Dr. Rosser, how is it that you cannot find a recent copy of Prof. Stuart's work bearing a Pedobaptist *imprint?* They are willing for it to die and be forgotten.

Dr. Rosser, on page 71, in a note, places together as much error and sophistry as I remember to have ever seen in so small a compass. His assertions in the light of history appear to me astounding. What will the reader think of the following which Dr. R. copies from Dr. Pond and endorses, after he has read the remarkable statements made by distinguished and learned Pedobaptists: Says the extract, "Immersion was never considered *essential to baptism* till the rise of the Anabaptists in Germany, in the sixteenth century." Now, if the renowned writers whom I have quoted elsewhere in giving a brief history of sprinkling knew concerning that which they affirmed, then these modern Doctors of Divinity are mistaken, and "immersion was considered essential to baptism" hundreds of years before the period assigned by Dr. Pond. I refer the reader to the statement made by the Pedobaptist Wall relative to Novation. He will see from that case that it absolutely disqualified a minister from ecclesiastical promotion unless he had been immersed. Lord King confirms this opinion.

Dr. Rosser also makes the following declaration. He says the "frequent allusions" to baptism "in the writings of the *fathers*—the commentaries which were written on both the Old Testament and the New, in which constant allusions are made to baptism—*contain not one word* in favor of the ground taken by the Baptists." Now, what does he mean by "ground taken by the Baptists?" He must mean that the fathers and commentaries do not countenance or support the claim of the Baptists that immersion was the primitive, apostolical mode. If this be his meaning, then he is in direct antagonism to Augusti when he emphatically declares that the ancient practice of immersion is "a thing made out." He is opposed by Prof. Stuart when he avers the same thing, adding that "all writers who have thoroughly investigated the subject, conclude" thus. He says that he "cannot see how it is possible for any candid man

who examines the subject, to deny this." The weight of evidence is so crushing, that Wall says "he can but PITY the *weak* endeavors of such Pedobaptists as would maintain the negative;" he says farther, that the ancient practice of immersion appears from "an infinite number of passages"—these occurring, of course, in the writings of the fathers. Let the reader again refer to the history of sprinkling, and he will see when this was first introduced and *how* tolerated. In the APOSTOLICAL CONSTITUTIONS of the 3d century, we read: "Baptism relates to the death of Christ; the water answers to the grave; the *immersion* represents our dying with him; the *emersion* our rising with him." If the reader will refer to Justin Martyr, Tertullian, Clement of Alexandria, Cyril of Jerusalem, Basil the Great, Gregory Nysson, Chrysostom, Augustine, Theodoret, (all of whom are quoted from by Dr. Fuller at pp. 77–8–9,) he will find ample evidence to confirm the above declarations. Why, so manifest is this, that such distinguished authors as MR. CHAMBERS, of Edinburgh, says: "In the primitive times this ceremony was performed by *immersion.*" DR. WALL: "As for *sprinkling*," I say, as Mr. Blake, at its FIRST COMING UP in England, "Let them defend it that use it."

BINGHAM, in his "Orgines Eccles," says: "Immersion was the original apostolical practice, so it continued to be the *universal practice* of the church for *many ages.*"

VENEMA. "It is without controversy that baptism, in the primitive church was administered by *immersion* into water, and NOT by sprinkling."

SALMASIUS. "The ancients did not baptize OTHERWISE than by immersion." The fact is, as immersion was the universal practice, there was no controversy about baptism for ages, but there have always been persons who earnestly contended for it, and practiced it with exceeding particularity, ever since there has been a disposition to alter the ordinances of Christ, and substitute therefor the inventions and "commandments of men."

But let us give a little more of Pedobaptist unfairness. Dr. R. Fuller has furnished us with a few specimens. A Mr. Lape

has written a work in which he ostensibly quotes from Numbers xix, and "declares that the word '*sprinkled*' is, in the original, *baptized*. The word in the original Septuagint is *Perierrantisthe*—from *rantizo* to *sprinkle*." So much for his learning and honesty.

Again: Dr. Kurtz, in his remarks upon the jailor, *omits* the statement contained in the Bible that all the house *believed*. He tells of their joy, but somehow fails to give a remark at once significant and conclusive. Those that believed were not infants. Of course, this omission was accidental. (?)

A Mr. Slicer has written a book, too. In quoting from Irenæus who, as he affirms, "wrote within *sixty-seven* years of the Apostolic times, he gives the following passage: 'Christ came to save all persons by himself; all, I mean, who by him are *baptized* (italics Mr. Slicer's) unto God,'" &c. Dr. Fuller thus comments: "Irenæus wrote A. D. 178, and the word *baptize* is not in the passage." Of course this adding a word to the text of the father was quite accidental, and there was no end to subserve!

But I have a more serious charge against Dr. Rosser. On page 268 of his work on baptism, I find the following: "Mr. Booth, a distinguished Baptist, *admits that 'the children of proselytes were baptized along with their parents.'*" Here Dr. R. professes to give Booth's admission in the language he used. It is to be hoped that Dr. R. did not have Booth before him, but relied upon some one else who had sadly misrepresented that distinguished writer. Booth has never made any such concession, as the reader will see from the following quotation from his "Pedobaptism Examined," in "Baptist Library," vii, p. 452. He is speaking of Pedobaptists making out proselyte baptism. He says: "On *this* plan of proceeding, a plain, unlettered man, with the New Testament only in his hand, though sincerely desirous of learning from his Lord what baptism is, and to whom it belongs, is not furnished with sufficient documents to form a conclusion. No: he must study the records of Moses and well understand the covenant made with Abraham, as the father of the Jewish nation. *Stranger still!* he must,

according to the opinion of many, become a disciple of those who are the humble pupils of the Jewish rabbis—of those learned authors who being well versed in the writings of Maimonides and in the volumes of the Talmud, imagine themselves to have imported into the Christian church a great stock of intelligence concerning the mind of Christ, relative to the proper subjects of baptism. *For it is thence only* he is able to learn that the children of proselytes were baptized along with their parents when admitted members of the Jewish church; and thence also he must *infer* that our *Lord condescended to borrow of His enemies* an important ordinance of religious worship for his own disciples." In all this can the reader find Booth admitting any such thing as Dr. R. asserts. Booth, in a vein of irony, shows how far-fetched is the effort to build infant baptism upon the foundation of proselyte baptism. *He* makes no sort of *admission*, but shows how certain rabbinical writers have testified. The attempt to make *him* admit as Dr. R. would have him, is certainly an evidence of the "unfairness of a Methodist."

Again: Some Pedobaptist writers omit the words "and then *dips* the child" in the account of the mode of baptizing in America as given by Mr. Wolf, the missionary. Strange to say, they leave out the very words which describes the mode, and then claim that Americans baptize by pouring.*

Again: Dr. Woods, in his "Lectures," remarks: "The testimony of the early Christian writers *in favor* of infant baptism as the *uniform* practice of the church," &c. "We have evidence abundant, and specific, and certain, as history affords of almost any fact, that infant baptism *universally* prevailed from the days of the apostles through four centuries." If the reader will refer to the testimony of Wimer, Geiselin, Olshausen—in fact, almost the entire learning of Germany is against him, together with scores of learned English Pedobaptists—he will see how absurd the statement is.

But enough has been said to show that the charge of unfairness comes with an ill grace from our opponents.

---

* See Hinton, page 182.

What is Baptism?

KINGSBURY.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 666 418 0